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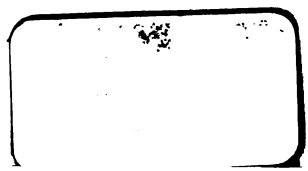

THE

MYSTERY OF THE JEW:

AS REVEALED BY ST. PAUL IN ROMANS XI.;

BEING

AN EXPOSITORY PARAPHRASE

OF THE SCOPE AND ARGUMENT OF THE CHAPTER,

WITH FOUR LECTURES ON THE LEADING FEATURES OF THE REVELATION AS TO THE FUTURE NATIONAL RESTORATION AND CONVERSION OF THE JEWS.

TO WHICH IS ADDED,

A REFUTATION OF THE THEORY AS TO THE IDENTITY OF THE ENGLISH NATION WITH THE LOST HOUSE OF ISRAEL.

BY THE

REV. E. RUSHTON TALBOT, D.D.,

OF SHEFFIELD.

"I would not that ye should be ignorant of this MYSTERY."—*St. Paul.*

Τὸ μυστήριον τοῦτο, (*this mystery.*)—*Rom.* xi. 25.

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To the Right Honourable and Most Reverend

WILLIAM THOMSON, D.D.,

Lord Archbishop of York, Primate of England and Metropolitan.

My Lord Archbishop,

From your Grace's known interest in the explanation and dissemination of Christian truth, I am emboldened to dedicate to your Grace the following explanation of the "*Mystery of the Jew*," as closely connected, not only with the hopes of Israel, but with the full conversion of the Gentile nations.

To this explanation is added a refutation of theories which tend to repress all practical efforts for the conversion of both Jews and Gentiles.

Trusting that, by the blessing of Almighty God, this effort may contribute to the glory of God, in the advance of the Gospel as the divinely appointed means for the salvation of all mankind,

I remain,

Your Grace's obedient and humble Servant,

EBENEZER RUSHTON TALBOT.

PREFACE.

It is very remarkable that the position of the Jew, as having a distinct and separate standing before God and special promises from His mouth, even when he becomes a member of the Christian Church, does not appear to have been discussed by the Fathers, or even by the Reformers, although the fact could scarcely have escaped their notice. For some time subsequent to the Reformation, the prominence given to the doctrine of personal election seems to have set aside inquiry into the national election of the Jewish people, and the reprobation of individuals threw into the shade the Scriptural doctrine of the temporary rejection of the unbelieving Israelites.

More modern disquisitions have been associated with some special theory of millenarianism, or of races of men said to represent the lost tribes, or with calculations about the times and the seasons that are reserved in the Divine power. These collateral topics have excited prejudice, and the simple question of the destined place of the Jew has been obscured. The purpose of the present attempt is to rescue the inquiry from all irrelevant matter by bringing out the argument of St. Paul, and by refuting the theory of the identity of the English people with the lost tribes of Israel. It cannot be doubted that the subject has been placed at great disadvantage by modern theories which, whether true or false, have no necessary connection with the real point at issue, viz., For what purpose is the Hebrew race still reserved in a state of isolation from the rest of the world? The attitude of the Jew seems to be one of expectancy. He

is found in every zone of the earth's surface, dwelling among the nations, but neither amalgamated nor numbered with them. His nationality is therefore indestructible and his history is imperishable.

Here then is a mystery which science has hitherto failed to solve, and which is worthy the attention of devout and intelligent Christian men. The only reliable oracles at which inquiry should be made are those "Scriptures which are written for our learning," and the author thinks that by fair and intelligent criticism, and a careful comparison of prophecy with the known facts of ancient and modern Jewish history, the future of the Jew may be anticipated, and the mystery of his preservation disclosed. The Jews continue a separate nation, that God's Word and purposes in reference to them may be fulfilled.

Of all portions of Scripture, the eleventh chapter of the Romans seems to bear most directly upon this inquiry, and has therefore been selected for paraphrase and fuller discussion in the lectures. Critical notes, and a revised translation have been added, and these, together with the chapter itself, printed in Hebrew, Greek, German, and English parallel columns, present a unique arrangement, which it is hoped will prove useful, and be an opportune contribution to Biblical literature.

It has been the author's aim throughout to divest the subject of all extraneous theories, and present it to the reader wholly on its own merits, as being simply a question of accurate scriptural interpretation, and not one based on human reasoning or probabilities.

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English. [Authorized Version.]

1 I say then, Hath God cast away His people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. 2 God hath not cast away His people which He foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, 3 Lord, they have killed Thy prophets, and digged down Thine altars; and I am left alone, and they seek my life. 4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. 5 Even so then at this present time also there is a remnant according to the election of grace. 6 And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work. 7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded 8 (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. 9 And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them: 10 Let their eyes be darkened, that they may not see, and bow down their back alway. 11 I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation

Greek. [Dean Alford's Text.]

1 Λέγω οὖν, μὴ ἀπώσατο ὁ θεὸς τὸν λαὸν αὐτοῦ; μὴ γένοιτο· καὶ γὰρ ἐγὼ Ἰσραηλίτης εἰμί, ἐκ σπέρματος Ἀβραάμ, φυλῆς Βενιαμίν. 2 οὐκ ἀπώσατο ὁ θεὸς τὸν λαὸν αὐτοῦ ὃν προέγνω. ἢ οὐκ οἴδατε ἐν Ἠλίᾳ τί λέγει ἡ γραφή; ὡς ἐντυγχάνει τῷ θεῷ κατὰ τοῦ Ἰσραήλ, 3 Κύριε, τοὺς προφήτας σου ἀπέκτειναν, τὰ θυσιαστήριά σου κατέσκαψαν, κἀγὼ ὑπελείφθην μόνος, καὶ ζητοῦσιν τὴν ψυχήν μου. 4 ἀλλὰ τί λέγει αὐτῷ ὁ χρηματισμός; Κατέλιπον ἐμαυτῷ ἑπτακισχιλίους ἄνδρας, οἵτινες οὐκ ἔκαμψαν γόνυ τῇ Βάαλ. 5 οὕτως οὖν καὶ ἐν τῷ νῦν καιρῷ λεῖμμα κατ' ἐκλογὴν χάριτος γέγονεν. 6 εἰ δὲ χάριτι, οὐκ ἔτι ἐξ ἔργων, ἐπεὶ ἡ χάρις οὐκ ἔτι γίνεται χάρις· [εἰ δὲ ἐξ ἔργων, οὐκ ἔτι χάρις, ἐπεὶ τὸ ἔργον οὐκ ἔτι ἐστὶν ἔργον.] 7 τί οὖν; ὃ ἐπιζητεῖ Ἰσραήλ, τοῦτο οὐκ ἐπέτυχεν, ἡ δὲ ἐκλογὴ ἐπέτυχεν· οἱ δὲ λοιποὶ ἐπωρώθησαν, 8 καθὼς γέγραπται Ἔδωκεν αὐτοῖς ὁ θεὸς πνεῦμα κατανύξεως, ὀφθαλμοὺς τοῦ μὴ βλέπειν, καὶ ὦτα τοῦ μὴ ἀκούειν, ἕως τῆς σήμερον ἡμέρας. 9 καὶ Δαβὶδ λέγει Γενηθήτω ἡ τράπεζα αὐτῶν εἰς παγίδα καὶ εἰς θήραν καὶ εἰς σκάνδαλον καὶ εἰς ἀνταπόδομα αὐτοῖς, 10 σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν, καὶ τὸν νῶτον αὐτῶν διὰπαντὸς σύγκαμψον. 11 λέγω οὖν, μὴ ἔπταισαν ἵνα πέσωσιν; μὴ γένοιτο· ἀλλὰ τῷ αὐτῶν παραπτώματι ἡ σωτηρία τοῖς ἔθ-

German. [Luther's Translation.]

1 So sage ich nun: Hat Gott sein Volk verstoßen? Das sei ferne! Denn ich bin auch ein Israeliter, von dem Samen Abrahams, aus dem Geschlecht Benjamin. 2 Gott hat sein Volk nicht verstoßen, welches er zuvor versehen hat. Oder wisset ihr nicht, was die Schrift sagt von Elia? Wie er tritt vor Gott wider Israel, und spricht: 3 Herr, sie haben deine Propheten getödtet, und haben deine Altäre ausgegraben; und ich bin allein übergeblieben, und sie stehen mir nach meinem Leben. 4 Aber was sagt ihm die göttliche Antwort? Ich habe mir lassen überbleiben sieben tausend Mann, die nicht haben ihre Kniee gebeuget vor dem Baal. 5 Also gehet es auch jetzt zu dieser Zeit mit diesen Uebergebliebenen nach der Wahl der Gnaden. 6 Ist es aber aus Gnaden, so ist es nicht aus Verdienst der Werke; sonst würde Gnade nicht Gnade sein. Ist es aber aus Verdienst der Werke, so ist die Gnade nichts; sonst wäre Verdienst nicht Verdienst. 7 Wie denn nun? Das Israel sucht, das erlanget es nicht; die Wahl aber erlanget es, die Andern sind verstockt. 8 Wie geschrieben stehet: Gott hat ihnen gegeben einen erbitterten Geist; Augen, daß sie nicht sehen, und Ohren, daß sie nicht hören, bis auf den heutigen Tag. 9 Und David spricht: Laß ihren Tisch zu einem Strick werden, und zu einer Berückung, und zum Aergerniß, und ihnen zur Vergeltung. 10 Verblende ihre Augen, daß sie nicht sehen, und beuge ihren Rücken allezeit. 11 So sage ich nun: Sind sie darum angelaufen, daß sie fallen sollten? Das sei ferne! Sondern aus ihrem Fall ist den Heiden das Heil wieder-

Hebrew. [London Jews' Society, 1872.]

1 לָכֵן אֲנִי אֹמֵר הֲאִם הִנִּיחַ הָאֱלֹהִים אֶת־
עַמּוֹ חָלִילָה כִּי גַּם אֲנִכִי יִשְׂרְאֵלִי אֲנִי מִזֶּרַע
אַבְרָהָם מִשִּׁבְטוֹ בִּנְיָמִין׃

2 לֹא הִנִּיחַ הָאֱלֹהִים אֶת־עַמּוֹ אֲשֶׁר יָדַע אֹתוֹ
מֵקֶדֶם אוֹ אִם־לֹא יֵדְעֻתֶם מָה אֹמֵר הַכָּתוּב
בְּאֵלִיָּהוּ אֵיךְ הוּא מַפְגִּיעַ בֵּאלֹהִים נֶגֶד יִשְׂרָאֵל
לֵאמֹר׃

3 יְהוָה אֶת־נְבִיאֶיךָ הָרָגוּ וְאֶת־מִזְבְּחֹתֶיךָ
הָרָסוּ וְאִוָּתֵר אֲנִי לְבַדִּי וְהֵם מְבַקְשִׁים אֶת־
נַפְשִׁי׃

4 אַךְ מָה אֹמַר לוֹ מַעֲנֵה הָאֱלֹהִים הִשְׁאַרְתִּי
לִי שִׁבְעַת אֲלָפִים אֲנָשִׁים אֲשֶׁר לֹא כָפְפוּ בֶרֶךְ
לַבָּעַל׃

5 כְּמוֹכָן גַּם בָּעֵת הַזֹּאת נִהְיְתָה שְׁאֵרִית
פִּקְּדֵי בְּחִירַת חָסֶד׃

6 אַךְ אִם בְּחָסֶד לֹא עוֹד מִמַּעֲשִׂים וְאִם־לֹא
הַחֶסֶד לֹא־נִהְיָה עוֹד חָסֶד אַךְ אִם כְּמַעֲשִׂים
לֹא עוֹד הוּא חֶסֶד וְאִם־לֹא הַמַּעַל לֹא עוֹד הוּא
פֹּעַל׃

7 מָה אַמּוֹא אֵת אֲשֶׁר יִשְׂרָאֵל מְבַקֵּשׁ
זֹאת לֹא הִשִּׂיג אַךְ הַבְּחִירָה הִשִּׂיגָה וְהַנּוֹתָרִים
הֻקְשׁוּ׃

8 כַּכָּתוּב נָתַן לָהֶם הָאֱלֹהִים רוּחַ תַּרְדֵּמָה
עֵינַיִם לְבִלְתִּי רְאוֹת וְאָזְנַיִם לְבִלְתִּי שְׁמוֹעַ
עַד הַיּוֹם הַזֶּה׃

9 וְדָוִד אֹמֵר יְהִי שֻׁלְחָנָם לְפַח וּלְמוֹקֵשׁ
וּלְמִכְשׁוֹל וּלְשִׁלּוּמִים לָהֶם׃

10 תֶּחְשַׁכְנָה עֵינֵיהֶם לְבִלְתִּי רְאוֹת וְאֶת־
גַּבָּם תָּמִיד כְּפֹף׃

11 לָכֵן אֲנִי אֹמֵר הֲאִם נִכְשְׁלוּ לְמַעַן יִפֹּלוּ

is come unto the Gentiles, for to provoke them to jealousy. 12 Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? 13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: 14 If by any means I may provoke to emulation them which are my flesh, and might save some of them. 15 For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead? 16 For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches. 17 And if some of the branches be broken off, and thou, being a wild olive tree, wert graffed in among them, and with them partakest of the root and fatness of the olive tree: 18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. 19 Thou wilt say then, The branches were broken off, that I might be graffed in. 20 Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear: 21 For if God spared not the natural branches, take heed lest He also spare not thee. 22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in His goodness: otherwise thou also shalt be cut off. 23 And they also, if they abide not still in unbelief, shall be graffed in: for God is able to graff them in again. 24 For if

νεσιν, εἰς τὸ παραζηλῶσαι αὐτούς. 12 εἰ δὲ τὸ παράπτωμα αὐτῶν πλοῦτος κόσμου καὶ τὸ ἥττημα αὐτῶν πλοῦτος ἐθνῶν, πόσῳ μ λλον τὸ πλήρωμα αὐτῶν; 13 ὑμῖν δὲ λέγω τοῖς ἔθνεσιν, ἐφ' ὅσον μὲν οὖν εἰμι ἐγὼ ἐθνῶν ἀπόστολος, τὴν διακονίαν μου δοξάζω, 14 εἴ πως παραζηλώσω μου τὴν σάρκα καὶ σώσω τινὰς ἐξ αὐτῶν. 15 εἰ γὰρ ἡ ἀποβολὴ αὐτῶν καταλλαγὴ κόσμου, τίς ἡ πρόσλήμψις, εἰ μὴ ζωὴ ἐκ νεκρῶν; 16 εἰ δὲ ἡ ἀπαρχὴ ἁγία, καὶ τὸ φύραμα· καὶ εἰ ἡ ῥίζα ἁγία, καὶ οἱ κλάδοι. 17 εἰ δέ τινες τῶν κλάδων ἐξεκλάσθησαν, σὺ δὲ ἀγριέλαιος ὢν ἐνεκεντρίσθης ἐν αὐτοῖς καὶ συγκοινωνὸς τῆς ῥίζης τῆς πιότητος τῆς ἐλαίας ἐγένου, 18 μὴ κατακαυχῶ τῶν κλάδων· εἰ δὲ κατακαυχ σαι, οὐ σὺ τὴν ῥίζαν βαστάζεις, ἀλλ' ἡ ῥίζα σέ. 19 ἐρεῖς οὖν Ἐξεκλάσθησαν [οἱ] κλάδοι ἵνα ἐγὼ ἐγκεντρισθῶ. 20 καλῶς. τῇ ἀπιστίᾳ ἐξεκλάσθησαν, σὺ δὲ τῇ πίστει ἕστηκας. μὴ ὑψηλοφρόνει, ἀλλὰ φοβοῦ· 21 εἰ γὰρ ὁ θεὸς τῶν κατὰ φύσιν κλάδων οὐκ ἐφείσατο, [μή πως] οὐδὲ σοῦ φείσεται. 22 ἴδε οὖν χρηστότητα καὶ ἀποτομίαν θεοῦ· ἐπὶ μὲν τοὺς πεσόντας ἀποτομία, ἐπὶ δὲ σὲ χρηστότης θεοῦ, ἐὰν ἐπιμείνῃς τῇ χρηστότητι· ἐπεὶ καὶ σὺ ἐκκοπήσῃ. 23 κἀκεῖνοι δέ, ἐὰν μὴ ἐπιμείνωσιν τῇ ἀπιστίᾳ, ἐγκεντρισθήσονται· δυνατὸς γάρ ἐστιν ὁ θεὸς πάλιν ἐγκεντρίσαι αὐτούς· 24 εἰ

fahren, auf daß sie denen nacheifern sollten. 12 Denn so ihr Fall der Welt Reichthum ist, und ihr Schade ist der Heiden Reichthum; wie vielmehr, wenn ihre Zahl voll würde? 13 Mit euch Heiden rede ich; denn dieweil ich der Heiden Apostel bin, will ich mein Amt preisen; 14 Ob ich möchte die, so mein Fleisch sind, zu eifern reizen, und ihre etliche selig machen. 15 Denn so ihr Verlust der Welt Versöhnung ist, was wäre das anders, denn das Leben von den Todten nehmen? 16 Ist der Anbruch heilig, so ist auch der Teig heilig, und so die Wurzel heilig ist, so sind auch die Zweige heilig. 17 Ob aber nun etliche von den Zweigen zerbrochen sind, und du, da du ein wilder Oelbaum wareſt, bist unter sie gepfropfet, und theilhaftig geworden der Wurzel und des Safts im Oelbaum; 18 So rühme dich nicht wider die Zweige. Rühmest du dich aber wider sie, so sollst du wissen, daß du die Wurzel nicht trägst, sondern die Wurzel trägt dich. 19 So sprichst du: Die Zweige sind zerbrochen, daß ich hinein gepfropfet würde. 20 Ist wohl geredet. Sie sind zerbrochen um ihres Unglaubens willen; du stehest aber durch den Glauben; sei nicht stolz, sondern fürchte dich. 21 Hat Gott der natürlichen Zweige nicht verschonet, daß er vielleicht deiner auch nicht verschone. 22 Darum schaue die Güte und den Ernst Gottes; den Ernst an denen, die gefallen sind, die Güte aber an dir, so ferne du an der Güte bleibest, sonst wirst du auch abgehauen werden. 23 Und Jene, so sie nicht bleiben in dem Unglauben, werden sie eingepfropfet werden; Gott kann sie wohl wieder einpfropfen. 24 Denn so du aus dem

הָלִילָה כִּי אִם־בְּמַפַּלְתָּם הַיְשׁוּעָה לַגּוֹיִם לְמַעַן
הַקְנִיא אֹתָם׃
12 אַךְ אִם מַפַּלְתָּם עֹשֶׁר הַתֵּבֵל וְנִרְעָתָם
עֹשֶׁר הַגּוֹיִם בַּמָּה יוֹתֵר מְלֹאָם׃
13 כִּי לָכֶם הַגּוֹיִם אֲנִכִי מְדַבֵּר בַּאֲשֶׁר אֶמְכָּם
אֲנִי שְׁלִיחַ הַגּוֹיִם אֲנִכִי אֶת־שֵׁרוּתִי אֲנִי מְפָאֵר׃
14 אִם בְּאֵי־זֶה דֶּרֶךְ אַקְנִיא אֶת־שְׁאֵרִי וְאוֹשִׁיעַ
אֲחָדִים מֵהֶם׃
15 כִּי אִם נְשִׁלָּתָם הִתְרַצּוּת הַתֵּבֵל מַה־
אֲשׁוּא קַבָּלָתָם אִם־לֹא חַיִּים מֵעִם הַמֵּתִים׃
16 אַךְ אִם רֵאשִׁית קָדוֹשָׁה כֵּן גַּם הֶעָרִיסָה
וְאִם־הַשֹּׁרֶשׁ קָדוֹשׁ כֵּן גַּם הָעֲנָפִים׃
17 וְאִם אֲחָדִים מִן־הָעֲנָפִים נִתְּקוּ וְאַתָּה אֲשֶׁר
יָשְׁךָ זַיִת יִשְׁרֵי הָרַגְבָּתָּ בֵּינֵיהֶן וְנַחֲיֵרְתָּ לִקַּח חֵלֶק
בְּשֹׁרֶשׁ הַזַּיִת וְדִשְׁנוֹ׃
18 עַל־תִּתְהַלֵּל עַל־הָעֲנָפִים וְאִם אַתָּה מִתְהַלֵּל
לֹא אַתָּה נוֹשֵׂא אֶת־הַשֹּׁרֶשׁ כִּי אִם־הַשֹּׁרֶשׁ
אֹתָךְ׃
19 וְתֹאמַר אֻמְּנָּא נִתְּקוּ הָעֲנָפִים לְמַעַן אֶחָבֵי
אֶרָּבֵב׃
20 מוֹב בְּגָלַל בְּלִי־אֱמוּן נִתְּקוּ וְאַתָּה בֶּאֱמוּנָה
עֹמֵד אַל־תִּשָּׂגֵל גְּבָהָּה כִּי אִם־יְרָא׃
21 כִּי אִם הָאֱלֹהִים עַל־הָעֲנָפִים מִמֵּי מָנַע לֹא
חָס כֵּן־גַּם עָלֶיךָ לֹא יָחוֹס׃
22 לָכֵן רְאֵה אֶת־מוּב הָאֱלֹהִים וְאֶת־קְשׁוּתוֹ
אֶמְנָם עַל־אֵלֶּה אֲשֶׁר נָפְלוּ קְשׁוּת אַךְ עָלֶיךָ
מוּב אִם תָּלִין בַּמּוּב אִם־לֹא גַּם אַתָּה תִּגָּדֵעַ׃
23 וְגַם הֵם אִם־לֹא יָלִינוּ בְּלֹא־אֱמוּן יֵרָּבְגוּ
כִּי יָכֹל הָאֱלֹהִים לְהַרְכִּיב אֹתָם עוֹד׃
24 כִּי אִם־אַתָּה נִגְדַּעְתָּ מִזַּיִת יִשְׁרֵי כְּפִרְכָּבַע

thou wert cut out of the olive tree which is wild by nature, and wert graffed contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be graffed into their own olive tree? For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. 26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: 27 For this is my covenant unto them, when I shall take away their sins. 28 As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. 29 For the gifts and calling of God are without repentance. 30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: 31 Even so have these also now not believed, that through your mercy they also may obtain mercy. 32 For God hath concluded them all in unbelief, that He might have mercy upon all. 33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out! 34 For who hath known the mind of the Lord? or who hath been His counsellor? 35 Or who hath first given to Him, and it shall be recompensed unto him again? 36 For of Him, and through Him, and to Him, are all things: to whom be glory for ever. Amen.

γὰρ σὺ ἐκ τῆς κατὰ φύσιν ἐξεκόπης ἀγριελαίου καὶ παρὰ φύσιν ἐνεκεντρίσθης εἰς καλλιέλαιον, πόσῳ μᾶλλον οὗτοι οἱ κατὰ φύσιν ἐγκεντρισθήσονται τῇ ἰδίᾳ ἐλαίᾳ. 25 Οὐ γὰρ θέλω ὑμᾶς ἀγνοεῖν, ἀδελφοί, τὸ μυστήριον τοῦτο, ἵνα μὴ ἦτε ἐν ἑαυτοῖς φρόνιμοι, ὅτι πώρωσις ἀπὸ μέρους τῷ Ἰσραὴλ γέγονεν ἄχρις οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ, 26 καὶ οὕτως πᾶς Ἰσραὴλ σωθήσεται, καθὼς γέγραπται Ἥξει ἐκ Σιὼν ὁ ῥυόμενος, ἀποστρέψει ἀσεβείας ἀπὸ Ἰακώβ· 27 καὶ αὕτη αὐτοῖς ἡ παρ' ἐμοῦ διαθήκη, ὅταν ἀφέλωμαι τὰς ἁμαρτίας αὐτῶν. 28 κατὰ μὲν τὸ εὐαγγέλιον ἐχθροὶ δι' ὑμᾶς, κατὰ δὲ τὴν ἐκλογὴν ἀγαπητοὶ διὰ τοὺς πατέρας. 29 ἀμεταμέλητα γὰρ τὰ χαρίσματα καὶ ἡ κλῆσις τοῦ θεοῦ. 30 ὥσπερ γὰρ ὑμεῖς ποτὲ ἠπειθήσατε τῷ θεῷ, νῦν δὲ ἠλεήθητε τῇ τούτων ἀπειθείᾳ, 31 οὕτως καὶ οὗτοι νῦν ἠπείθησαν, τῷ ὑμετέρῳ ἐλέει ἵνα καὶ αὐτοὶ ἐλεηθῶσιν. 32 συνέκλεισεν γὰρ ὁ θεὸς τοὺς πάντας εἰς ἀπείθειαν, ἵνα τοὺς πάντας ἐλεήσῃ. 33 ὦ βάθος πλούτου καὶ σοφίας καὶ γνώσεως θεοῦ, ὡς ἀνεξερεύνητα τὰ κρίματα αὐτοῦ καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ. 34 τίς γὰρ ἔγνω νοῦν κυρίου; ἢ τίς σύμβουλος αὐτοῦ ἐγένετο; 35 ἢ τίς προέδωκεν αὐτῷ καὶ ἀνταποδοθήσεται αὐτῷ; 36 ὅτι ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα· αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν.

Oelbaum, der von Natur wild war, bist ausgehauen, und wider die Natur in den guten Oelbaum gepfropfet, wie vielmehr werden die natürlichen eingepfropfet in ihren eigenen Oelbaum? 25 Ich will euch nicht verhalten, liebe Brüder, dieses Geheimniß, auf daß ihr nicht stolz seid. Blindheit ist Israel eines Theils widerfahren, so lange bis die Fülle der Heiden eingegangen sei, 26 Und also das ganze Israel selig werde; wie geschrieben stehet: Es wird kommen aus Zion, der da erlöse, und abwende das gottlose Wesen von Jakob; 27 Und dies ist mein Testament mit ihnen, wenn ich ihre Sünden werde wegnehmen. 28 Nach dem Evangelio halte ich sie für Feinde, um euretwillen; aber nach der Wahl habe ich sie lieb, um der Väter willen. 29 Gottes Gaben und Berufung mögen ihn nicht gereuen. 30 Denn gleicher Weise, wie auch ihr weiland nicht habt geglaubet an Gott, nun aber habt ihr Barmherzigkeit überkommen über ihrem Unglauben; 31 Also auch Jene haben jetzt nicht wollen glauben an die Barmherzigkeit, die euch widerfahren ist, auf daß sie auch Barmherzigkeit überkommen. 32 Denn Gott hat Alles beschlossen unter den Unglauben, auf daß er sich Aller erbarme. 33 O welch eine Tiefe des Reichthums, beides der Weisheit und Erkenntniß Gottes! Wie gar unbegreiflich sind seine Gerichte, und unerforschlich seine Wege! 34 Denn wer hat des Herrn Sinn erkannt? Oder, wer ist sein Rathgeber gewesen? 35 Oder, wer hat ihm etwas zuvor gegeben, das ihm werde wieder vergolten? 36 Denn von ihm, und durch ihn, und in (zu) ihm sind alle Dinge. Ihm sei Ehre in Ewigkeit. Amen.

וְנֶגֶד הַטָּבַע הֻרְכַּבְתָּ בְּזַיִת טוֹב כַּמָּה יוֹתֵר אֵלֶּה
אֲשֶׁר הֵם מִבְּנֵיהֶם יֵרְכְּבוּ בְּזֵית עָשְׁרָם׃

25 כִּי לֹא אֹבֶה לְהִיוֹתְכֶם בִּלְתִּי־יוֹדְעִים אַחַי
אֶת־הַסּוֹד הַזֶּה לְמַעַן לֹא תִהְיוּ חֲכָמִים בְּעֵינֵיכֶם
כִּי עִוָּרוֹן מִקְצָת נִהְיָה לְיִשְׂרָאֵל עַד אִם־בָּא
מְלֹא הַגּוֹיִם׃

26 וּבְכֵן כָּל־יִשְׂרָאֵל יִוָּשֵׁעַ כַּכָּתוּב וּבָא מִצִּיּוֹן
הַגּוֹאֵל וְהֵשִׁיב פְּשָׁעִים מִיַּעֲקֹב׃

27 וְזֹאת בְּרִיתִי אִתָּם כַּאֲשֶׁר אֶשָּׂא אֶת־
חַטֹּאתֵיהֶם׃

28 אֻמְנָם לְפִי הַבְּשׂוֹרָה אוֹיְבִים הֵמָּה לְמַעַנְכֶם
אַךְ לְפִי הַבְּחִירָה אֲהוּבִים הֵמָּה לְמַעַן הָאָבוֹת׃

29 כִּי בִלְתִּי נֶחָכָמוֹת הַמַּתָּנוֹת הָאֱלֹהִים
וּקְרִיאָתוֹ׃

30 כִּי כַּאֲשֶׁר אַתֶּם לְפָנִים לֹא הֶאֱמַנְתֶּם
לֵאלֹהִים אַךְ עַתָּה רֻחַמְתֶּם עַל־יְדֵי לֹא־
אֱמוּנַת אֵלֶּה׃

31 כֵּן גַּם אֵלֶּה עַתָּה לֹא הֶאֱמִינוּ לְמַעַן
בְּרַחֲמִים אֲשֶׁר לָכֶם גַּם הֵמָּה יְרֻחָמוּ׃

32 כִּי הִסְגִּיר הָאֱלֹהִים אֶת הַכֹּל בְּלֹא־אֱמוּן
לְמַעַן יְרַחֵם אֶת־הַכֹּל׃

33 הֲהּ לְעֹמֶק עֹשֶׁר הָאֱלֹהִים וְחָכְמָתוֹ וְדַעְתּוֹ
אַיְךְ בִּלְתִּי־חֲקֹר מִשְׁפָּטָיו וּבִלְתִּי־רֻחָפְשִׂים דְּרָכָיו׃

34 כִּי מִי יָדַע אֶת־דַּעַת יְהוָה אוֹ מִי הָיָה
יוֹעֲצוֹ׃

35 אוֹ מִי הִקְדִּים לָתֵת לוֹ וְיִשָּׁלֵם לוֹ׃

36 כִּי מִמֶּנּוּ וְעַל־יָדוֹ וְאֵלָיו כָּל־הַדְּבָרִים לוֹ
הַכָּבוֹד לְעוֹלָמִים אָמֵן׃

A REVISED TRANSLATION, BASED CHIEFLY ON DEAN ALFORD'S VERSION.

1. I say then, Did God cast off His people? God forbid! For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. 2. God did not cast off His people whom He foreknew. Know ye not what the Scripture saith in (the history of) Elijah? how he pleadeth with God against Israel, 3. Lord, they have killed Thy prophets, they have digged down Thine altars, and I only am left, and they seek my life. 4. But what saith the answer of God unto him? I have reserved to Myself seven thousand men who have not bowed (the) knee to Baal. 5. Even so then in the present time also there is a remnant according to the election of grace. 6. Now if it is by grace it is no more of works: for otherwise grace becometh no more grace. But if it is of works it is no more grace: for otherwise work is no more work. 7. What then? That which Israel seeketh for, he obtained not, but the election obtained it, and the rest were hardened. 8. According as it is written, God gave them a spirit of stupor, eyes that they should not see, and ears that they should not hear, unto this very day. 9. And David saith, Let their table become a snare, and a trap, and a stumblingblock, and a recompense unto them: 10. Let their eyes be darkened that they may not see, and do Thou bow down their back always. 11. I say then, Did they stumble in order that they should fall? God forbid? but by their lapse salvation (is come) to the Gentiles, in order to provoke them to jealousy. 12. But if their lapse is the riches of the world, and their diminishing (is) the riches of the Gentiles, how much more their fulness? 13. (But I am speaking to you Gentiles; inasmuch therefore as I am of Gentiles an apostle, I honour this my office, 14. If by any means I may provoke to jealousy my own flesh and may save some of them). 15. For if the casting away of them be the reconciliation of the world, what shall the taking of them up be but life from the dead? 16. Moreover, if the firstfruits be holy, so also is the mass; and if the root be holy, so also are the branches. 17. But if some of the branches were broken off, and thou, being a wild olive wast grafted in among them, and wast made partaker of the root and of the fatness of the olive tree, 18. Boast not against the branches. But if thou boastest against them, it is not thou that sustainest the root, but the root thee. 19. Thou wilt say then, The branches were broken off that I might be grafted in. 20. Well: Because of their unbelief they were broken off, and thou standest by thy faith. Be not high-minded, but fear: 21. For if God spared not the natural branches, take heed lest He do not spare thee. 22. Behold therefore the goodness and severity of God; towards them who fell, severity; but towards thee (God's) goodness, if thou continue in His goodness; for (otherwise) thou also shalt be cut off. 23. Yea, and they, if they do not continue in their unbelief, shall be grafted in; for God is able to graft them in again. 24. For if thou wast cut off from the olive tree which is by nature wild, and wast grafted contrary to nature into a good olive tree, how much more shall these which are the natural branches, be grafted into their own olive tree? 25.

For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that hardness is come upon Israel in part, until the fulness of the Gentiles come in. 26. And so all Israel shall be saved: according as it is written, Out of Zion shall come the Deliverer; He shall turn away ungodliness from Jacob: 27. And this is the covenant from Me unto them when I take away their sins. 28. In respect of the gospel, they are enemies for your sakes: but in respect of the election, they are beloved for the fathers' sakes. 29. For the gifts and the calling of God cannot be repented of. 30. For as ye were in times past disobedient to God, but now by the disobedience of these have obtained mercy, 31. Even so have these also now been disobedient, that by the mercy shewn to you they also may obtain mercy. 32. For God shut up all men in disobedience, that He may have mercy upon all men. 33. Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are His judgments, and (how) untraceable His ways! 34. For who hath known the mind of the Lord? or who hath become His counsellor? 35. Or who hath first given to Him, and shall have recompense made unto him again? 36. For of Him, and through Him, and unto Him, are all things: to Him be glory for ever. Amen.

CRITICAL NOTES.

Ver. 1. *ἀπώσατο*, fr. *ἀπωθέομαι*, I thrust away, push aside, cast off, (in *final* rejection.) Did God cast off (finally and irretrievably)?

2 *τὸν λαὸν αὐτοῦ*, emphatic, as implying a contradiction or impossibility in the very form of the question; "His own people," so not likely to be fully discarded. The *casting off* in ver. 1 must be distinguished from the *casting away* (*ἀποβολή*) in ver. 15, which is a *temporary setting aside* for future resumption, (*πρόσληψις*,) ver. 15.

5 There is a remnant; strictly a remnant has become, begun to be, *γέγονεν*. The verb *γίνομαι* always implies a *change* of *state* or *condition*.

7 *ἡ ἐκλογή*, the election, *i.e.*, the mass of the elect. The abstract used for the whole mass of individuals.

8. *κατάνυξις*, deep sleep, state of stupefaction, stupor.

11 *ἔπταισαν*, did they stumble? *their* act in contrast with God's in ver. 1. *παραπτώματι*, their stepping aside or temporary *lapse*.

12 *ἥττημα*, their lessening, loss, or impoverishment, our *πλοῦτος*, increase, gain, enrichment. *πλήρωμα*, their full fortune, or recovery from their *ἥττημα*.

13, 14. Parenthetic.

15 *ἀποβολή*, the casting away for a time; not the "casting off" (*ἀπώσατο*) denied in ver. 1, which implies final rejection, but until their *πρόσληψις* comes to pass. Meanwhile there is the *καταλλαγὴ κόσμου*, the taking in of the world in *exchange*, *i.e.*, instead of them for a time till they be added to the *κόσμος*, and both (Jew and Gentile) be retained, so constituting a glorious spiritual *κόσμος*, or *state of perfect order*.

21 *τῶν κατὰ φύσιν κλάδων*,=the Jews.

22. *χρηστότης*. Generally, the Divine benevolence. Here, special

goodness in electing the Gentiles: *ἀποτομία* (*lit.* excision), God's *severity* as shown in His rejection of the Jews. The *ἀποτομία*, however, by no means detracts from the *χρηστότης*, but is rather an evidence of it, being an act of *paternal* chastisement.

23. *ἐγκεντρίσαι*, from *ἐν*, *in*, and *κεντρίζω*, *I puncture*; because engrafting was frequently done by making a *puncture* in the bark of a tree, and then inserting a bud taken from another (see Virgil, *Georgics*, ii. 73—8.) This, however, is rather inoculating than engrafting, which implies a previous cutting off, as represented by *ἐκκοπτω*, ver. 22, or breaking off, *ἐκκλαω*, ver. 19, 20. The word *ἀποτομία*, as used by St. Paul, refers to the latter mode. Often, a part of a *branch* is cut off; in that part left on the tree a little slit is made, and a small twig, taken from another tree, is, at its lower end, shaved thin, wedge-like, and inserted in the slit. The whole is then tied together, bark unites to bark, the stock and the scion become one tree; and thus both live, though the inserted twig bears a different fruit from that which the parent stock bore. To apply the metaphor. The *Jewish* tree does not bear proper fruit, but if a proper fruit-bearing tree is engrafted on it, the Jewish tree will be of good service. The Gentiles are a *wild olive*, which bears no fruit, but if grafted on the Jewish *stock*, may be made to bear. *Some of the branches were cut off* that the branches of this wild olive might be inserted.

24 *ἐκ τῆς κατὰ φύσιν ἀγριελαίου*, out of the naturally wild olive, = Gentiles. *παρὰ φύσιν ἐνεκεντρίσθης*, contrary to *thy* nature, which was *wild*, art now grafted into another tree which is cultivated, the good olive tree.

25 *τὸ μυστήριον τοῦτο*, this special revelation of an important secret, not anticipated by the Gentiles, who imagined they had taken the place of the Jews, as of a people for ever deserted by God. *πώρωσις*, hardness (of heart). *ἀπὸ μέρους*, antithetic to *πᾶς Ἰσραήλ*, (ver. 26,) referring to some and not all, and to some partially and not entirely. "Ye are clean but not all," *i.e.*, not all of you, and none wholly. *αχρις οὗ*, until the time when—the period of the approach of the fulness of the Gentiles—*το πληρωμα των εθνων εισελθη*. This *πληρωμα* of the Gentiles is to be *contrasted* with *το ἥττημα* (ver. 12) the lessening, *λειμμα* (ver. 5), remnant, and *ἡ ἐκλογη*, (ver. 5) selection of Israel; and is to be compared with *ἀποκάτάστασεως*, the restoration, or completion, of all things predicted concerning Israel, Acts iii. 21. *ἀποκατάστασις* (*αποκαθιστημι*) a complete restoration, re-establishment, restitution. Polybius *αποκ. ἄστρων*, the return of the stars to the same place in the heavens, as in the former year. Liddell and Scott. Dr. Hammond, *in loco*, hits the sense very exactly in one expression—"till the times of the completion." He also describes our Lord as "being now entered on his regal power in heaven, thereby to fulfil all the prophecies concerning Him." Lightfoot observes that in Scripture *ἀποκατάστασις* is not so much a restoring or restitution, as an accomplishment. It is used only once more in Matthew xxii. 11, where it has the same sense of accomplishment—"Elias shall first come and accomplish, *ἀποκαταστησει παντα* all things." The accomplishment, *αποκατάστασις*, of all that is foretold of the Jew is connected with the attainment of all, *πληρωμα*, that is in reserve for the Gentile.

PARAPHRASE OF ROMANS XI.

VERSE 1.—Is it to be concluded, then, it may be asked, from all that has been asserted, as to the calling of the Gentiles, and the general rejection by the Jews of righteousness by faith, that God hath "cast away," and for ever thrust aside, (ἀπώσατο,) His chosen people, the Jews, from being His people? Is the Abrahamic covenant as to the natural seed totally annulled, and the Divine promise made of none effect? Far from me be such a thought! (μὴ γένοιτο·) Nay, I myself, as an Israelite, or JEW, (Acts xxi. 39; xxii. 3,) am an earnest and first fruits of the coming harvest in which Israel shall yet be gathered. [Compare Ps. cxlvii. 2; Isa. xi. 12; xxvii. 12, 13; liv. 7; lvi. 8; Ezek. xxviii. 25; xxxvii. 21; Hos. i. 11; Mic. ii. 12; v. 6; Zeph. iii. 19, 20; Zech. x. 8, 10; Job ix. 12; xi. 6.] These passages prove that the Jews will be taken out from among the heathen, and be gathered to Jerusalem from the remotest corners of the earth, and that God in His wisdom and power will fulfil His ancient promises to His people.

VERSES 2 to 5.—God hath *not* abandoned and driven from special favour His people whom He chose and owned for such of old (προέγνω); to whom He said: "You only have I *known* [adopted for a special favour] of all the *families* of the earth" (Amos iii. 2); as also by the mouth of His servant Moses: "The Lord thy God hath *chosen* thee to be a special *people* unto Himself, above all *the peoples*, (הָעַמִּים,) that are upon the face of the earth." (Deut. vii. 6.) [*i.e.*, the inhabited world.] (הָאֲדָמָה.) And as ten righteous persons would have averted the doom of Sodom, (Gen. xviii. 32,) saving the city; "as the new wine is found in the cluster, and one saith, Destroy it not, for a blessing is in it: so will I do (saith the Lord) for my servants' sakes, that I may not destroy them all"—(Isa. lxv. 8)—not cut them off as a people. For as in the days of Elias, when he pleaded against Israel as a nation, thinking that all had forsaken God, and were to be cast away, as a disobedient and gain-saying people, there was the "blessing in it" of a faithful remnant, the salt to preserve from utter national decay, the same is repeated now. This also is a pledge that the Jewish nation retains its place in the Divine election, though apparently cut off: "for it shall come to pass that in the same place where it is said unto them, Ye are not my people, there

shall it be said unto them, Ye are the sons of the living God." (Hos. i. 10.) "For I will have mercy upon them, and they shall *be as though I had not cast them off*." (Zech. x. 6.) As the pledge of this, a "remnant according to the election of grace" exists "at this present time" of writing, like the "remnant according to the election" of works and obedience for temporal salvation in the days of Elias the prophet.

VERSE 6.—Do I, then, say that this elect portion is more deserving than the rest of the Jews? "Are we better than they?" (Rom. iii. 9;) so as to have obtained mercy through merit? This would be contradiction: for it is an election of grace: they are saved through accepting mercy; the righteousness of God, and not their own. "For if it is by grace" that they are accepted, it is not through works, for the worker lives on wages as a debt due for services rendered. (Rom. iv. 4, 5.) "Knowing that a man is not justified by the works of the law, but the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law." (Gal. ii. 16.)

VERSES 7 to 9.—What, then, is the actual condition of affairs? It amounts to this, that "Israel" in general as a nation "hath not" yet "obtained what it seeketh for;" namely, Divine acceptance: "but the election," the approved select remnant, "hath obtained it, and the rest" being "blinded" or "hardened" against receiving the offered mercy, have hitherto failed of its blessedness. As it is said, notwithstanding all sources of instruction divinely provided, "the Lord hath not given you a heart to perceive, and eyes to see, and ears to hear, unto this day." (Deut. xxix. 4.) "Seeing they saw not, and hearing they heard not," (Matt. xiii. 13,) because they did not look and listen in order to learn; "but their eyes they have closed" (Matt. xiii. 15) against the clearest evidence; as when they had "seen all that the Lord did before their eyes in the land of Egypt." (Deut. xxix. 3.) "But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith," but by works; and stumbled at that "stumblingstone;" which was "a stone of stumbling" only to the obstinately blind, who "closed" their "eyes," making this foundation "a rock of offence"—"whosoever believeth on Him shall not be ashamed." (Rom. ix. 31 to 33.) But this "spirit of slumber" poured upon Israel for unfaithfulness will not always remain: He that sent it in anger will remove it in mercy.

VERSES 11 to 15.—I say, then, they have surely not (*μὴ γένοιτο·*) stumbled to the extent of falling away entirely, and as a nation, from their covenanted and destined place as God's peculiar people? This can by no means be either the result or purpose of their stumbling; but, during their partial and temporary lapse, salvation is proclaimed to the Gentiles, in order to awaken the Jews to emulation, and secure their ultimate and complete recovery as a people. "Seeing ye put it

from you, and judge yourselves unworthy of eternal life, lo! we turn to the Gentiles!" (Acts xiii. 46.) As it is written, "I will provoke you to jealousy by them that are no people; and by a foolish nation will I anger you." (Rom. x. 19; Deut. xxxii. 21.) Now, if their turning aside from the Gospel occasioned the more general distribution of its wealth to the world at large, if their deterioration was thus the means of the world's increase in privileges, how much more shall their full restoration contribute to the general welfare, both by the force of their example and the extent of their efforts? For I am speaking here to you of the Roman Church, who are Gentiles, and since I am more especially an Apostle to the Gentiles, I glory in that mission; but I wish you to see how your state, which is now affected by their fall, will be still more benefited by their exaltation; and I mention your reception, not to cause you to exult over them, but if possible to awaken their rivalry, and so to save some of my kindred; since, notwithstanding their present alienation, I yearn after their welfare as my own flesh and blood. (κατα σαρκα.) Nor is this foreign to my office or to your interests as Gentiles, which will be promoted by their return: "for if the casting of them away" for a time from the position of an acceptable people be the occasion of bringing the Gentiles nigh, "what shall the receiving of them again be but life from the dead"—the revival and extension of the religion of the Gospel throughout the whole Gentile world?

VERSES 16 to 18.—There is, therefore, no ground, from the present state of things, for the Gentile to glory over the Jew, as received into his place, for the Jewish people is still sealed and consecrated to a final glorious purpose, and regarded as branches related to the ancient tree, and only for a time separated therefrom: since, if the first fruits be holy to the Lord, the whole harvest is relatively sanctified; and if the root, Abraham, Isaac, and Jacob, be God's special treasure, so are their seed His destined inheritance. You Gentiles who believe, and so are the spiritual children of Abraham, are only grafted into the stock to which these by nature belong, and from which they are separated for a time, as exiled princes, who may yet recover their position.

VERSES 19 to 23.—But at least you may boast that they were broken off in order that you might be grafted in. Well, admitting that it were so, which is not the true explanation, this does not afford reason for exultation over them, but only for gratitude on your own account that you have obtained mercy, and for carefulness to continue in it, lest you should again exchange places with them, when they are restored and you rejected. For if the natural branches—the seed of Abraham according to the flesh—were for unbelief cut off from temporal and spiritual favours, it is a warning against presumption on your parts lest the severity of judgment under which even they fell, should come on you. Nor are they shut up in despair, as for ever cast away, since the removal of that unbelief, by which they

have fallen for a time, will ensure their restoration. For He who broke them off can graft them in again.

VERSE 24.—Nor would this be so wonderful or unlikely as was your own insertion into their ancient stock: for if you were taken from your native wild olive-tree, and, contrary to your nature and previous condition, inserted into that long cultivated stem on which they originally grew, how much more probable is it that these, which properly belong to the tree, should be restored to their natural state, who now, contrary to their nature, are separated from "their own" parent stem.

VERSE 25.—Nor must I permit you to be deceived into the notion that there is not, after all, a splendid future in store for this people whom you, as newly raised, (*novi homines*,) may despise; forgetful of that past which has prepared for your elevation, and ignorant of that future which shall not only reinstate them as a people in every privilege that they have lost, but confer upon them all that by oath and covenant is their stipulated inheritance. "This mystery," the secret hitherto hidden from the Gentile world, as strange to them as the reception of the Gentiles was to the Jews, it is necessary for you to know, that ye may not be puffed up. For "the blindness" which has broken Israel off, is but "in part," to a limited extent and for a limited time, until the fulness of the Gentiles be at hand, to which "the receiving again" of Israel shall be the impulse and completion, "as life from the dead."

VERSES 26 to 29.—Thus I make you fully "to know the mystery" of Israel's destined position as God's "own people," who are "not cast away," but reserved for "the times which the Father hath put in His own power," when He will "restore again the kingdom unto Israel" (Acts i. 6, 7); "and so" the entire Israel shall be saved from that national humiliation now endured, and from that blindness which excludes this people for a time from the spiritual blessings of the Gospel. For "the Redeemer shall come to Zion," where those to be fully redeemed will be assembled, and fulfil to them that spiritual covenant which will complete and perpetuate the blessings of the natural covenant. "My spirit shall not depart out of thy mouth, nor out of the mouth of thy seed's seed for ever." (Isa. lix. 20, 21.) "And he shall send Jesus Christ, which before was preached unto you, whom the heaven must receive until the times of the restitution (accomplishment) of all things which God hath spoken (respecting "His people") by the mouth of all His holy prophets since the world began." (Acts iii. 20, 21.) "And the Gentiles shall come to thy light, and kings to the brightness of thy rising;" "violence shall no more be heard in thy land, wasting nor destruction within thy borders;" "thy people also shall be all righteous, they shall inherit the land for ever." (Isa. lx. 3, 18, 21.) For the present, as relating to the Gospel, they are enemies, aliens from its commonwealth; and this will redound to your advantage, as you rise upon

their fall; and the messengers turn to you, being rejected by them. (Acts xiii. 46.) But, as regards "the election" of the natural seed of Abraham, Isaac, and Jacob, which is something additional to the Gospel, they are not enemies or aliens from God's providential favour; but "beloved for the Fathers' sakes;" "this election" was the expression of everlasting love, "for the gifts and calling of God are without repentance:" He is unchangeable in His purposes of mercy, "to perform the mercy promised to our fathers, and to remember His holy covenant; the oath which he sware to our father Abraham." (Luke i. 72, 73.) For these fathers' sakes, they are still "beloved," and His covenant He will not break.

VERSES 30 to 32.—For as even you, who once disobeyed God, are now in the enjoyment of His mercy during their present disobedience, by which they are for a time cut off; even so they also, though now disobeying, while you are in a state of acceptance, may even themselves obtain God's mercy after their unbelief, as you have done after yours. There is no more reason now why the Jews, though faithless, should remain aliens to the Gospel, than there once was why you Gentiles should have remained so. For God hath included all mankind in the category of sinners, not in order to reject all mankind, but to provide a ransom for all. "For He will have all men to be saved, and to come to the knowledge of the truth." (1 Tim. ii. 4.) "But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." (Gal. iii. 22.)

VERSES 33 to 36.—Behold in all this the depth of the riches, the unfathomable mine of wealth of the Divine wisdom and knowledge; see how undiscoverable are His judgments by human imaginations; that where He condemns it is to save; where He shuts all up to despair, it is to open a door of mercy to convicted prisoners; and where He casts down one people, and exalts others, it is to provoke the rejected to seek mercy, and to teach the accepted humility: see how untraceable are His ways, that when He seems to have turned aside from, and become lost to His ancient people, He remembereth His covenant, keepeth them in His hand, and will return and restore them! For who hath discovered all this, who could of himself, without the revelation of this mystery of the Jew, have known this wondrous scheme of Divine forbearance and faithfulness towards that people? Or who among the Gentiles has laid Him under obligation, so as to deserve His favour as a reward of merit? To whom is He indebted, that He should pay him back! To none! For from Himself alone this wondrous scheme proceeds, by Him it is carried out, and unto Him all is due, to whom be glory throughout all ages. Amen.

QUESTIONS ON THE ELEVENTH CHAPTER OF ROMANS.

Verses 1, 2.—What gave rise to the arguments in this chapter, commencing "I say, then?" What does "cast away" mean? Why is it supposed that God had cast away His people? In what sense is the expression, "His people" used? What proofs does the Apostle give that God had not cast away His people? What does St. Paul mean by calling himself an Israelite, and how does this agree with his statement in Acts xxii. 3?

3, 4.—Relate the historical facts here referred to.

5.—Did *all* the Jews reject Christ? What do we learn from Luke ii. 38 : Acts xxi. 20 : 1 Cor. xv. 6?

6.—What is meant by "grace?" What does the Apostle state in this verse, and on what scriptural authority?

7.—What was it that Israel sought for, and did not obtain? Into what three classes are the Jews here divided? Contrast "the Election" here with that of ver. 28.

8, 9, 10.—What Scriptures are quoted, and for what purpose?

11.—What is the argument here employed, and how is it supported by Scripture? What is the difference between "*stumbling*" and "*falling*?"

12, 13, 14.—How does the "fall of the Jews" affect "the fulness of the Gentiles?" What is meant by "them which are my flesh?"

17.—What is meant by "grafting?"—"the branches broken off?"—and—"the olive tree?"

20.—What was the cause of their being broken off? and what is meant by "standing by faith?"

21.—Who are the "natural branches?"

22.—What is meant by "continue in His goodness?"

25.—What is meant by "blindness in part?" Does it mean a *partial* blindness to *all* the Jews, or a *total* blindness to a *part* of the Jews? What is the "fulness of the Gentiles," and "this mystery?"

27.—Describe this covenant. Name other covenants. How is *this* covenant to be distinguished from the *other* covenants?

28.—Who were "the Fathers?" Explain "enemies for your sakes."

29.—To what "gifts" does the Apostle refer? What does he mean by "calling" and "without repentance?"

30, 31, 32.—Explain the terms belief and unbelief, and show the corresponding effects of these as to both Jews and Gentiles. State the cause of unbelief in each case. Why should Gentile effort be made for the conversion of the Jews? How can God have mercy upon all who are concluded in unbelief? What is the force of the Apostle's position?

33, 34, 35, 36.—What should we call the last four verses of this chapter? To what attributes of the Deity does the Apostle refer? Explain wisdom, knowledge, judgment, and omnipotence.

How does this chapter involve nationality and locality as relating to a distinct portion of mankind? How are these affected by the spirituality of religion, as owning neither Greek nor Jew?

What was the nature of the division between Israel and Judah? When did it begin? In what sense were both kingdoms Israel?

Does St. Paul make a distinction between an Israelite and a Jew? In what places does he identify them, as meaning the same thing?

LECTURE I.

THE TEMPORARY FALL OF ISRAEL.

"I say then, Hath God cast away His people?"—Rom. xi. 1.

THIS question is naturally suggested by what the Apostle had previously written in this Epistle respecting the Jews, who now, as it might seem, were not only supplanted by the Gentiles, but deservedly cast away by God, utterly and finally repudiated, because of their wide-spread rejection of the Messiah and His Gospel. This was no sin of ignorance or careless forgetfulness, but committed in the face of every information and appeal, as is declared in the words immediately preceding this question, "But I say, Have they *not heard?* Yea verily, their sound went into all the earth, and their words unto the ends of the world. But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people." (Rom. x. 18—21.) Notwithstanding all this unfaithfulness, they are still called "*His* people" as recognized for His special inheritance—a relation not cut off and destroyed. Nay, this very statement that *others*, who once were *not* His people, are now received as it were into *their*

place, is only a form of indirect appeal "to provoke them to jealousy," and induce them to return to that allegiance by which they would be re-instated in that providential position which is their special promised inheritance; as well as share in and contribute to the general spiritual blessing now opened to the whole world. This, however, could not be the case if God had "cast away His people,"—changed and withdrawn His purposes and promises made to their fathers.

This chapter, therefore, is *an answer in the negative* to the question with which it starts: "Hath God cast away His people? God forbid." To confirm this answer, the Apostle first illustrates the case by the condition of Israel in the times of Elijah the prophet, when, amid general defection, there were still those who, unknown to the prophet, were known to and accepted of God, as not having bowed the knee to Baal. (Rom. xi. 2—4.) And "even so then at this present time," that is, at the commencement of Christianity, and during some period of its earlier progress, there was a like faithful "remnant according to the election of grace," (ver. 5.) In this remnant, the Apostle places *himself* as a specimen and proof of his argument that Israelites *as such* were *not* "cast away," (ver. 1—3.) Having thus likened that present time to the days of Elijah, in both of which some individuals were accepted, he next proceeds to deal with *some coming time* in which as a *Nation* they shall be restored. Thus, from the history of the past, and observation as to the present, the inspired writer proceeds to the prospects of the future—*the predestined position of the natural Israel in relation to the Gentile world.* And the mind of the Church of God, in our own day, is directed to this question as to the place which the natural Israel, as the seed of Abraham, holds and is destined to hold in the development of the drama of the world's history.

That there is a unity of plan in the apparently confused events of human history, will be acknowledged by all who do not believe in Blind Chance as the Maker and Ruler of the world. Uninspired historians endeavour to group the occurrences of the past into kingdoms and dynasties—the national and political combinations that have appeared and vanished as so many dissolving views; but there is one special connecting thread running through Bible history, and indicated in Bible prophecy, linking the scattered elements of human

history with the Divine purposes and promises, as first made to Adam, the natural head of mankind, and secondly to Abraham as the spiritual head in relation to "his Seed, which is Christ" pre-eminently,—the believer typically or by representation, and the Jew naturally, as by heritage through the line of Isaac, in whom his seed after the flesh should be called. To the last of these belong "the adoption, and the glory, and the covenants," (Rom. ix. 4,) and in reference to the covenant of natural blessing to the natural seed, the Apostle declares that "the gifts and calling of God are without repentance," (Rom. xi. 29.) His undertakings and promises are faithfully adhered to. The reason for this declaration, as to the immutability of God's purposes—which has been so generally overlooked—arose from the tendency to confound and merge into each other the spiritual and temporal relations of Abraham to mankind. Accordingly it has been assumed that the natural promises to Israel are annulled, because the *spiritual* were wider than the *natural*, and different from them; the former being the symbols and pledges of the latter to believers, and that the Jew no longer holds a special place in the Divine purposes, and the course of providence on earth. *It is to controvert this view that the eleventh chapter of the Romans is written and preserved.* Hence the first sentence, "Hath God cast away His people?" For some would conclude from the previous arguments and teaching of this Epistle, which opened the kingdom of heaven to the Gentile, and made, in respect of salvation, no difference between Jew and Greek, that henceforth all other differences were abolished, all distinctions obliterated, and Jew and Gentile melted down into one common mass. Now that this was not the case, and that the parenthesis from Sinai to Calvary did not set aside or break the link of the Abrahamic covenant as relating to the natural Israel, and cast them off from any further special privileges and marked position directly bearing on mankind in general, and from being the channel through which all nations should be blessed in Abraham's seed, it is the main design of the Apostle here to prove. Nor should it be overlooked that this argument, which was originally and immediately intended to meet the objections of the Jews from a national point of view, equally serves to solve the difficulties of some modern Christians made from a spiritual point of view. For the natural seed of Abraham,

in the Apostle's time, imagined that the doctrines taught by him respecting the salvation of believing Gentiles, and the rejection from salvation of unbelieving Jews, could not be true, inasmuch as they *set aside* the covenant made with Abraham, and confirmed to a special line of his posterity. But the Apostle shows that there was a wider spiritual relation of Abraham, as the Father of the Faithful, the leading example of trust in God and acceptance of His plan of deliverance; this in no way interfered with that natural position assigned to Israel after the flesh, and which would be recognized and consummated alongside with, and contribute to, the reception of the spiritual blessings now made common to the Jew and the Greek.

These preliminary observations and principles are necessary to enable us to enter into the drift and scope of the argument in this chapter, which receives its significance from, and can be explained only by, the connection in which it stands, and the subject on which it treats. The ordinary treatment of this subject involves technical expressions and details, in which the cynical or the critical may detect errors and extravagances, and this has led some entirely to avoid these enquiries. But this is rather a reason for investigating with freshness and accuracy, in the broad light of Scripture, irrespective of any adhesion to any one school of thought, so as to search into this mystery, and to see in what direction—spite of all variations and deflections—the sensitive needle steadily tends, and then to observe what pole-star of Scripture doctrine and promise attracts and justifies these general expectations. Doubtless, in the mass of detail, as in the application of Scripture prophecies, there will be some which are misapplied, or are suspected to be: many that are fairly interpreted to be fulfilled already, and yet referred to events in the future; from which some have seemed to infer that all the prophecies of the Old Testament are fulfilled in the coming of our Lord in the flesh, and the proclamation of His Gospel to mankind. Now, to avoid all possibility of objection or reasonable doubt on this point, we have only to study this chapter, to see how it is *manifestly prospective;* dealing not merely with prophecies that were fulfilled, but with those that will hereafter be fulfilled, and plainly referring to the future of the natural Israel, in its relation to the spiritual Israel and to the Gentile world at large. Here, therefore, we are on safe and undebateable

ground, since no one can say that the Apostle is here dealing with a destiny accomplished, but with a destiny yet to be fulfilled.

Some, indeed, have so closely identified expectations as to the future of the natural Israel with some particular words or forms of prophetic theory, such as the term "*millennium*," that one able writer dismisses all consideration of this chapter as it relates to the future of the Jews, *because* it says nothing of the Millennium! But if that doctrine is involved in any special relation of the natural Israel to the future of the Church and the world, then that doctrine *is* implied in this chapter; and if these two doctrines are not indissolubly connected, then we may separately consider *one* of them which is clearly presented in this portion of the oracles of God. From all this it is obviously our wisdom to consider this matter apart from any terms or theories directly or indirectly associated with it, that without prejudice or partiality we may know the truth, and avoid any of those misleading complications which would divert our minds from the simple issue to be decided. "For I *would not*, brethren," says the Apostle, "that ye should be *ignorant* of this *mystery*, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be *come in;* and so all Israel shall be saved." (Rom. xi. 25, 26.) Now, by the word "MYSTERY" he means an important secret; a part of the Divine plan which we are concerned to know, and which he is commissioned and inspired to tell. This he does here to show that we Gentiles should not either be puffed up with the self-flattery and conceit that the Jews are nobody, and ourselves everything; or suppose that we are no longer concerned with the natural Israel, as if they had retired or been removed from any part of God's plans in connection with the Gospel or the world's salvation. For an intimate connection between their future and ours is predestined by Him, who, having had mercy on the Gentile, hath not cast off the Jews, but postponed the fulfilment of the promises to them, to crown His mercy to us, in connection with their restoration and salvation.

This declaration presents four points which may be considered separately, though they are intimately connected, namely, *First*, That Israel as a nation is not wholly cast away, but its partial and temporary blindness is the occasion of spiritual benefits to the Gentiles; *Secondly*, That Israel

shall be nationally restored in temporal position and spiritual renovation, and this general restoration will be connected with, and tributary to, still greater blessings to the Gentiles, as the completion of God's purposes of mercy to mankind, when all the nations of the world shall be blessed in Abraham and in his seed; that is, by them, with them, and like them, as every believer is blessed with, or like, faithful Abraham; and by him as the means, or channel, through which, as concerning the flesh, Christ came; *Thirdly*, That this salvation of Israel is secured, because "the gifts and calling of God are without repentance," and He by oath and promise has determined that the Jewish people shall not, and cannot be abandoned; and, *Fourthly*, That the deep mystery involved in the fall and restoration of Israel is only to be fathomed by the "wisdom and knowledge" of God. In this lecture we have dwelt upon the *first* of these propositions, that Israel as a nation is not wholly and finally cast away from that national position of which the covenant with Abraham was a guarantee; but that its blindness is only in part, not final, and not universal; so permitting some, even in this stage of their history, to participate in the spiritual blessings of the Gospel, while the temporary postponement of the national privileges indirectly benefits the Gentiles, whose receiving of mercy shall also in turn re-act on the Jews to provoke them to jealousy, and lead them to seek and regain their lost estate.

That Israel is not abandoned is implied in the question, "Hath God cast away His people?" The very term, "His people," applied to the Jews, denotes an *existing* and *continuous* relation, otherwise they would not now be "His people," and the principle previously laid down, of no distinction of Jew or Greek as to personal salvation, would have been extended to the entire annulling of this distinction, so that it would no longer be recognized; and believers only, and as such, would alone be referred to as God's "people." Whereas it is manifest, that over and above this general denomination of Christians there still survives a further and special denomination of "His people" as adopted in Abraham and his natural seed. It is true that "Christ is the end of the *law* for righteousness to every one that believeth." (Rom. x. 4.) But He is not the *end* or abolition of that Abrahamic covenant, in its speciality, as to the providential favours to be bestowed on

his seed; nor of the subsequently declared spiritual relation of restored Israel to the fulness of the Gentiles. It is the overlooking of this distinction, and confounding the personal spiritual privilege of believers with the national providential position of Israel, that has given confidence to the denial of these Israelitish promises, and transformed the Apostle's answer to the question, "Hath God cast away His people?" from an emphatic negative:—By no means! "God forbid!" into,—By all means, certainly, for God hath determined it. Thus, by a wisdom above, contrary to, and contradictory of, what is written, this important chapter on the Jews' place in the Divine plans, has been made to reverse and set aside the very proposition with which it commences, and which it is written to confirm.

"I say then," proceeds the Apostle, reverting to and strengthening his initiatory position, "Have they stumbled that they should fall?"—that the postponement of their hope should be its extinction? "God forbid; but rather through their fall salvation is come unto the Gentiles, for to provoke them (the Jews) to jealousy." (Rom. xi. 11.) This phraseology is very definite and specially marked in the original. It is a *trip* or *stumble*, (Πταίω, to *trip* or *stumble*,) as kicking against some obstruction, (or, σκάνδαλον, *impediment*, ver. 9,) and is distinguished from Πίπτω, to *go down*, to *fall prostrate*. It supposes a *recovery of the balance*, or a speedy regaining of the feet. This stumbling is not to the extent of a complete fall from which there is no recovery. The latter word occurs in Homer, (Iliad xi. 425, ἐν κονίῃσι πεσών,) where Πίπτω signifies to fall in the dust, and is spoken of a warrior completely overthrown, to rise no more. But here it is a *slip aside*, (Παράπτωμα, a *mishap*, ver. 11,) as stepping off a kerbstone by a false step which may be recovered, a turning out of the way which may be retraced. Through, or rather *during*, this false step of the Jews, salvation is bestowed on the Gentiles, not as rejecting and thrusting away God's ancient people from their heritage; but to provoke them to jealousy, to lead them to return, that they may resume their predestined position as His people, while also sharing with us in the spiritual blessings of the Gospel. Let us remember that our *personal faith* is *the condition of salvation*, and that while we are to be concerned for the return of the Jews, and to recognize God's wisdom, forbearance, and faithfulness to them, we

should take heed lest we fail of the promises to ourselves by our unbelief. (Heb. ii. 1; iv. 1, 11.)

In considering the question of the "Mystery of the Jew," we must bear in mind that "no prophecy is of any private interpretation," and that it is forbidden to add to, or take from the Word of God. If we are "wise in our own conceits," our vain and foolish heart will be darkened, and if we only open our Bibles to find confirmation of our pre-conceived opinions, we shall be led astray as by a deceitful *ignis fatuus* into paths terminating in deep mire, where there is no standing. Certain extraordinary opinions relating to our subject have been brought under our notice, and their advocates pretend that they have discovered that the lost ten tribes of Israel are Englishmen, and that the English nation and the lost tribes are identical. This wild theory is sought to be supported by a large array of curiously perverted passages of Scripture. Injury has resulted from this false Scripture teaching, and "great swelling words of vanity" have beguiled unstable souls, whilst both the Holy Bible and true religion are brought into undeserved contempt. It is utterly absurd to suppose that a heterogeneous conglomeration like our English nation, can be the true representative of God's ancient people, and the admitted tendency of such a theory is to discourage Christian missions, both to the Jew and the heathen. This convinces us that it is not from above, but is in direct opposition to the Divine mind, and the teaching of St. Paul, in this eleventh chapter to the Romans, from which we have selected ver. 1, 26, 29, and 33, as mottoes for these Lectures.

LECTURE II.

THE SALVATION OF ISRAEL.

"And so all Israel shall be saved."—Rom. xi. 26.

THIS is the conclusion to which the inspired Apostle leads us towards the close of his argument or investigation as to the future of the national Israel, in connection with the progress of the Gospel amongst mankind at large. We have already shown that God *hath not* cast away His people, and *will not* do so, and it may now be naturally asked, What will He do with this nation of Israel? Since they are not to be finally cast away, are they not destined for some great end? To what final, practical purpose does He hold them by the bonds of an inviolable and everlasting covenant? It may be observed that a distinction and preference of nationalities in Gospel times is necessarily implied in the very discussion itself by the Apostle in this chapter; for if there be any meaning in language, both here and in previous parts of this epistle, and other parts of the New Testament, the inquiry is respecting the place of the Jewish nationality in the future of the world.

If nothing distinct and peculiar to them as a people is implied and intended, but all nationality is destroyed by Christianity, and only individual and spiritual relationship to it is to be recognized, then all these references to them as Jews on the part of the sacred writers will be without purpose; and this people would be dismissed from the platform of New

Testament doctrine as no more connected nationally with the Divine purposes than Chinese or Hindoos. Their name and race would be obliterated from the doctrinal statements and dissertations of so universal an apostle as St. Paul, who no more in the prospective plan of Providence than in the plan of personal salvation, would recognize as real or longer existing the distinction of Jew and Greek.

But these distinctions *are* recognized; and the Apostle's whole theme is founded on their existence. It is not, therefore, superior intelligence, or greater width and spirituality of view, that ignores such inquiries, but a narrowness of apprehension, and the foregone conclusion of a superficial and prejudiced education. Doubtless, there has been much that may be regarded as visionary or fanatical in the detailed application of prophetical Scripture; but in the same way astrology preceded astronomy, and the ignorant cosmogonies of Hindoos perverted Genesis and preceded geology; and as these fables throw no discredit on the researches of modern science, so the fancies and immature theories of some students of prophecy should not operate as a prejudice against the serious and rational study of the Word of God, which is written for our learning, that we, through patience and comfort of the Scriptures, might have hope, and discover how each part is profitable for doctrine, reproof, and instruction in righteousness.

Next to the question of our own personal salvation, which no other question can precede or surpass, and in comparison with which, till it is settled, all other inquiries are nugatory and impertinent—next to this, we say, and arising properly out of it, is the question of the purpose of God in relation to the progress of the Gospel among mankind, in the centre of which is ranged the Jewish race; whose restoration and conversion is associated with "fulness of the Gentiles." For there will be Jew and Gentile on earth till the consummation of the Divine purposes; and these two classes are intimately related to each other. Hence the Apostle thus argues respecting the Jews as a people: "Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness? For I speak to you Gentiles, inasmuch as I am the Apostle of the Gentiles, I magnify my office: if by any means I may provoke to emulation them which are my flesh, and might save some

of them. For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" (Rom. xi. 12—15.)

Whatever may be the particular explanation of the parts of this statement, its general idea is obvious, namely, that we Gentiles are dependent for the fullest and widest enjoyment of Gospel blessings on the attainment by the natural Israel, as a people, to some position here intended. What that position is, and that it is distinctly national, may be further manifest on intelligent inquiry.

Those are remarkable words which St. Peter addresses *distinctively to the Jewish people as such*, in the third chapter of the Acts of the Apostles, where having reproached them as having "delivered up," and "denied the Holy One and the Just," he says to them, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of all things which God hath spoken by the mouth of all his Holy prophets since the world began." (Acts iii. 19—21.)

What then is this "*restitution of all things*" here referred to, as spoken of by all the prophets? It is *not* that subject mentioned immediately after, as spoken by Moses of the expected Messiah, whom all must "hear," or be "destroyed," (ver. 22, 23,) *nor* that of which "all the prophets from Samuel and those that follow after" have spoken, namely, "these days" of the Gospel, (ver. 24,) for this is mentioned as an argument why the Jews should "repent and be converted," (ver. 19.) A further encouragement to which is drawn from that *national covenant relation* which St. Peter thus recognized, "Ye are the children of the prophets, and of *the covenant* which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed." (ver. 25.) As *one* effect of this covenant, by which they stood nearest, to *them* the first chance of salvation was offered, *even immediately* after they had "through ignorance" been the betrayers and murderers of the Just One, (ver. 17.) For St. Peter declares, "Unto you first God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities." (Acts iii. 26.)

This was the present actual condition of affairs *at the time*

when the Apostle was speaking: by it, "the remnant according to the election of grace" was encouraged at once to "kiss the Son, lest He be angry," and to taste and see how "blessed are all they that put their trust in Him." (Ps. ii. 12.) This was what had already come, and was fulfilled; God had sent His Son Jesus, whom He had raised from the dead: but there is *another sending* of this Redeemer *foretold* and *promised*. "And He *shall send* Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." (Acts iii. 20, 21.) This is the *future* part, *another sending of Jesus;* and this, with "the restitution of all things," is distinct from that present sending of Jesus in the Gospel by the Apostles, which was to encourage *some;* whereas, by the second sending of Christ, in some final pre-eminent manifestation of His Gospel to the Jews, our text will be fulfilled, "And so all Israel shall be saved."

Let us look, therefore, at this *promised* "restitution of all things." The word (ἀποκαταστάσεως) translated "restitution," is carefully treated of by the learned Kuinoel on this passage. He gives it two interpretations as advanced by various writers. The *first* is *restoration to former prosperity*, which means the recovery by the Jews of the national privileges lost by conquest and dispersion; the *second* is, *perfection* or *consummation*, the completion of all that had been foretold: and this he properly regards as more appropriate to the context, which indeed admits of both meanings, or rather the second includes the first, as the entire fulfilment (συμπλήρωσεως) of all the promises made to the Jews in the covenant with Abraham, which will exceed all that has once been attained and lost. The former meaning can be applied only to some previous state to which a complete restoration is effected; whereas in reference to a prophetic statement it is not a return, but an attaining to the complete fulfilment and consummation of that state foretold or pre-described, and which—as it never existed before—cannot be said to be restored. It is therefore incongruous to apply the term "restitution," or restoration, in any strict sense, to the fulfilment of a prophecy: since the fundamental idea of completeness is contained in the appropriate word consummation. This belongs to the time when the affairs of the

world, in relation to the Jews, shall reach the state pourtrayed in the prophecies, and refers to that promised future condition, when Christ shall "sit upon the throne of His father David," and appear in majesty and power before a regenerated world. And in this way the prophecy of St. Peter harmonizes with what St. James declared, Acts xv. 16, and which gave satisfaction to the council of proud Jews, who were jealous of the promises given to their fathers.

Until these times of the advancement of Israel to the full possession of all that is foretold by the mouth of all the holy prophets, the Messiah will be withdrawn into the heavens so far as to the final and successful appeal to the Jews as a people: but when these times shall have arrived, when the promise of natural blessings shall be fulfilled, then shall Jesus once more be sent unto them, in the full converting power of His Gospel; and these two events, the *natural* and *spiritual restoration* of Israel, as to the fulfilment of a double covenant, run through most of the statements uttered by "the prophets since the world began."

So completely does every line of evidence converge towards this one point—the national restoration and conversion of the natural Israel, that this very phrase (ἀπ' αἰῶνος,) translated "since the world began," meaning from the commencement of the Israelitish age or era in the Abrahamic covenant, is applied to this era in both the Septuagint, or Greek translation of the Hebrew Bible, and in the Greek New Testament, which founds its language on the Septuagint. Thus in Jeremiah ii. 20, Jehovah, addressing Israel, says, "For of *old time* (ἀπ' αἰῶνος) I have broken thy yoke, and burst thy bands." And in the Acts of the Apostles it is applied to the *original intention* of restoring Israel, after the conversion of some of the Gentiles, and this restoration of Israel is to be followed by the general conversion of the Gentile world, for "James answered, saying, Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name. And to this agree the words of the prophets, as it is written, *After this* I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up; that the *residue of men* might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all His works

from the beginning of the world." (Acts xv. 13—18.) This phrase "from the beginning of the world," (ἀπ' αἰῶνος,) is the same as "since the world began," and of "old time," in Acts iii. 21, and Jer. ii. 20; and means, since the age of the Israelitish covenant commenced: that is, God foresaw from Abraham till the final setting up of the throne of David, *after* the opening of the kingdom of heaven to the Gentiles. In like manner, Zacharias, "filled with the Holy Ghost," looks to this fulfilment of the oath to Abraham, as that which was spoken "by the mouth of His holy prophets, which have been since the world began," from the very first institution of the covenant, (ἀπ' αἰῶνος.) This entire prophecy, in the very words of Acts iii. 20, respecting all His holy prophets, refers such prophecies to the hopes of Israel. (Luke i. 67—75.)

The Apostle, in our text, says, "It is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." (Rom. xi. 26.) Here is the restoration assured, and the spiritual blessing is to follow. "The restitution," attaining to, or accomplishment "of all things," spoken of by the mouth of all the prophets since the beginning of the Abrahamic age, being the time appointed for the *second sending of Jesus*, in a special and convincing display of His Gospel to the Jews, we must understand by the "all things" those which were spoken respecting the Jews as a people, to whom St. Peter was addressing himself, and with whose prospective position and affairs his speech was solely concerned. (Acts iii. 21.)

It is true that the future of the Jews is closely connected with that of the Gentiles, as on their "restitution," or being placed in the *full position* of what is specially foretold of them, the fulness of the Gentiles shall come in; so that the attainment by the Jew of his destined place, and obvious reinstatement in the providential favour of the God of Israel, shall be as "life from the dead," the revival and final entire prevalence of religion among the Gentiles, by which there shall be the "restitution," or fulfilment of that saying at the beginning of the age, "in thee and in thy seed shall all the nations of the earth be blessed."

During the present time, there is but "a *remnant*" of both gathered into the fold of the Gospel; but there is to be the "fulness of the Gentiles," when "all Israel shall be saved:" the promise *to* the *nations through* Abraham will *not* be *fulfilled*

in the sense of the "restitution of all things" spoken, till the promise *to* Abraham's *seed* is fully performed, as it is written, "But my covenant will I establish with Isaac," (Gen. xvii. 21,) and that "covenant" was, as we have seen, the full possession of the land for an everlasting inheritance.

The election of race first distinguished Isaac and his seed from Ishmael and his descendants, and secondly distinguished Jacob from Esau, according to that saying, "Jacob have I loved," or preferred to the line of succession, and "Esau have I hated," or placed outside the heirship of this everlasting covenant. Yet Ishmael and Esau, and all the nations of the earth, are included in the spiritual benefits now partially attained, and hereafter to be universally enjoyed through Abraham and his seed. The ancient prophecy and covenant is *no more fulfilled to the Gentile than to the Jew;* the latter has had an *instalment* in a temporary possession of a *part* of the land of Israel, and thus prepared the way for salvation to come to parts of some of the nations of the Gentiles: but the entire and permanent establishment of the Jews in Palestine will be in like manner a preparation for the complete fulfilment of the hopes of the nations.

"And so all Israel shall be saved; as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob. For *this is my covenant* unto them, when I shall take away their sins." (Rom. xi. 26, 27.) These words evidently imply the locality of *Sion*, and *the people there*, to be visited by the Deliverer, who shall bestow spiritual blessings upon a people gathered in, and *no more, by their sins*, to be driven from their land. That this is the digest and scope of all that God hath spoken by the mouth of all His holy prophets since the age began, is manifest from a review of the main features of those prophecies, which include *three* things as to the "restitution," or completion of the whole: namely, the return of Israel to Canaan as a national home and inheritance; the conversion of Israel there; and, after full restoration and possession, its participation in gathering the Gentiles to the Church of Christ.

We have already intimated that it is as vain to object that the prophecies respecting the Jews are fulfilled, as to affirm that those respecting the Gentiles are fulfilled: for all nations are not yet blessed in Abraham's seed in the sense and to the extent that are intended; and as the streams of prophecy

widened after the days of Abraham, respecting the spiritual and universal blessing of the nations in general, so the covenant, as relating to the national Israel in its providential position, widened and was repeated along with spiritual promises. But since this prejudice against unfulfilled prophecy, which, indeed, cuts off the hope of all mankind, still lingers in the apprehensions of many, it is useful to state some of the indications that have been laid down of what are fulfilled, and what are *un*fulfilled prophecies relating to the Jews. For, whereas it is said that all the promises of their return either referred to the restoration from Babylon, or are to be spiritualized as relating to the Church of Christ, it may well be replied that there could not be any proper fulfilment at the restoration in the days of Ezra and Nehemiah in all those cases which promise—that Israel as well as Judah shall be restored; that this restoration shall be permanent; they shall no more sin and be dispersed; and their enemies shall be finally overthrown. Nor can those prophecies of the *Old* Testament, written after the Babylonish Captivity, have been fulfilled by it, any more than those *New* Testament prophecies or doctrines concerning the future of the Jews can be regarded as fulfilled in former ages.

Our text, "And so all Israel shall be saved," is supported by a reference to former prophecies respecting the fulfilment of a "*Covenant*" that is here made *prospective;* and stands as a *prophecy still;* "There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob; *for* this is my covenant with them, when I shall take away their sins." (Rom. xi. 26, 27.) In many places of the prophets, spiritual blessing is spoken of as accompanying or following temporal restoration; and though the Apostle here says, "*As it is written,*" yet he seems not so much to quote any separate passages, as to give the general force of the Prophetic Word on this point, and he both wrote and interpreted by the Holy Ghost.

In Isa. lix. 20, 21, we find a similar statement: "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob. . . . . This is my covenant with them, saith the Lord, My Spirit . . . . . shall not depart out of the mouth of thy seed, or thy seed's seed, for ever." This seed is to be *found in Zion*, with Jerusalem as its centre; and hence it anticipates the re-assembly of Israel *there*, to receive

the blessing. The Deliverer that will come out of Zion answers to that of the prophet Isaiah, lxii. 1—4: "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzi-bah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married." All this is yet to come, for it has never been; and the Word of God cannot fail.

The very passage quoted by St. Paul at the close of the preceding chapter, from Isa. lxv. 2, "I have spread out my hands all the day unto a rebellious people," and followed by the declaration that God hath not cast away His people, (x. 20; xi. 1,) is also followed by the prophet Isaiah with a similar declaration, that God's faithfulness to His ancient covenant is *not* dependent on the fidelity of Israel; for "Thus saith the Lord, As the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it: so will I do for my servants' sakes, that I may not destroy them all. And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there." (Isa. lxv. 8, 9.) "For, behold, I create Jerusalem a rejoicing, and her people a joy: . . . . . and the voice of weeping shall no more be heard in her, nor the voice of crying." (Ver. 18, 19.) This is different from that *wailing* which now resounds about the ruins of the Temple, and so is not fulfilled, but shall be, for "Mine elect shall long enjoy the work of their hands," (ver. 22,) in the *re*-builded city, "for they are the seed of *the blessed of the Lord*, and their offspring with them," (ver. 23.) And then the prophet continues, "Rejoice ye with Jerusalem, and be glad with her, all ye that love her." (Isa. lxvi. 10.) "I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream," (ver. 12.) "I will gather all nations and tongues, and they *shall come and see my glory*. And I will set a sign among them, and I will send those that

escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles. And they shall *bring all your brethren* for an offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord." (ver. 18—20.)

Here Jerusalem is the centre of *the nations;* and the means by which they are led to offer unto the Lord as an acceptable offering, are the gathered Israelites from all lands.

Now hear the prophet Jeremiah:—"Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither He had driven them: and I will bring them again into their land that I gave unto their fathers." (Jer. xvi. 14, 15.) This passage certainly points to the gathering in of the Jews from all countries lying to the north of Palestine, and therefore includes the Jews who have found a temporary asylum amongst European and other nations. "And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord. Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely: and this is His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS. . . . . And they shall dwell in their own land," (xxiii. 3—6, 8.) "And the city shall be builded upon her own heap, and the palace shall remain after the manner thereof," (xxx. 18,) in royal splendour, guarded against all invading foes. "I will make *a new covenant* with the house of Israel, and with the house of Judah. . . . . I will put my law in their inward parts, and write it in their hearts; and will be their

God, and they shall be my people. . . . . For I will forgive their iniquity, and I will remember their sin no more," (xxxi. 31, 33, 34.) This is that *covenant* to which St. Paul refers in our text, and it has yet to be fulfilled, and is evidently made with the people of Israel as a separate nationality, whose metropolitan city also is here promised to be built, and "not to be plucked up, nor thrown down any more for ever," (ver. 40.) "And I will plant them in this land;" and "bring upon them all the good that I have promised them." (xxxii. 41, 42.) Here they are to be restored, physically and morally, and to be preserved in this two-fold restoration for ever. As again by the mouth of the same prophet, xxxiii. 7, it is said, "I will cause the captivity of Judah and the captivity of Israel to return, and will build them, *as at the first*. And I will cleanse them from all their iniquity, whereby they have sinned against me." "Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah," (ver. 14.) "In those days shall Judah be saved, and Jerusalem shall dwell safely," (ver. 16.) Even though some "have despised my people, that they should be no more a nation, (ver. 24;) but till "day and night," (ver. 25,) cease, there shall not fail "to be rulers over the seed of Abraham, Isaac, and Jacob." (ver. 26.)

Then, again, the promise of spiritual renovation accompanies that of the national return and gathering, as in Ezekiel:— "Therefore say, Thus saith the Lord God; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come. Therefore say, Thus saith the Lord God; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel." (Ezek. xi. 16, 17.) "And I will give them one heart, and I will put a new spirit within you," (ver. 19.) The same combination of temporal and spiritual redemption is further promised:—"For I will take you from among the heathen, and gather you out of all countries, and will bring you into your *own land*. *Then* will I sprinkle clean water upon you, and ye shall be clean." (xxxvi. 24, 25.) "And I will make them *one nation* in the land upon the mountains of Israel; and one king shall be king to them all: and

they shall be no more two nations, neither shall they be divided into two kingdoms any more at all." (xxxvii. 22.) "And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever." (ver. 24, 25.)

This prince is to reign "for ever," and the patriarch David is both dead and buried. Who then is this prince but the One Shepherd Jesus, of whom it is said in the New Testament, "The Lord God shall give Him the throne of His father David: and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end." (Luke i. 32, 33.) Both the restoration and conversion are therefore here predicted. *This Prince is He*, who shall rule on the throne of His father David; whom God shall send, at the times of the restitution or fulfilment of these prophecies, and who declares by the mouth of Zechariah, "I am returned unto Zion, and will dwell in the midst of Jerusalem . . the holy mountain." (Zech. viii. 3.) "And I will cause the remnant of this people," those left after the age of dispersion, "to possess all these things," (ver. 12.) Then shall they turn to the heathen, and become the guides and apostles of the nations, for "ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you," (ver. 23.)

Amos ix. 11, 14, 15.—"In that day will I raise up the tabernacle of David that is fallen," "And I will bring again the captivity of my people Israel," "And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them." For till then "the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and His goodness in the latter days." (Hos. iii. 4, 5.)

LECTURE III.

THE SECURITY OF ISRAEL.

"For the gifts and calling of God are without repentance."—Rom. xi. 29.

THESE remarkable words are given as the reason for or proof of the special place which, after all backslidings and offences, Israel still holds and will retain in the regards and purposes of the God of Abraham, Isaac, and Jacob. It is true they have frequently been applied to a different topic, namely, personal election, which is, however, foreign to the place in which they occur; and where not personal, but national election is the subject treated of.

It has already been made sufficiently manifest that this chapter begins with the inquiry respecting the position of God's people in the Divine affections and purposes. Are they cast away? Is His mercy towards them as promised of old clean gone for ever? And this question is promptly answered in the negative. Israel is still dear to Jehovah, and in our previous inquiry we have seen the earnest and instalment of this mercy continuously vouchsafed towards the "remnant according to the election of grace." This was affirmed by the inspired Apostle as indicating that this people is *not* so cast away, as to close the door of Gospel privileges to such *individuals* of the Jewish race as should earnestly seek and willingly accept the righteousness of God, which is by faith in Jesus Christ. So they are not wholly abandoned as beyond the pale of favour and acceptance.

But in our text we have not only a reason for this *continued* favourable disposition towards them, but an argument for the *future*, that they never will be abandoned; and that God's mercy shall eventually conquer even Jewish obstinacy, and "graft them in again" to their native tree, from which they are temporarily separated. This refers to the nationality at large as contradistinguished from the remnant which is already spiritually saved. As to the instalment in pledge of the assertion that Israel is not entirely cast away, we are told respecting those who are saved in Christ Jesus, "The election hath obtained it, and the rest were blinded." (Rom. xi. 7.) The word "election" here does not mean God's purpose, either national or individual, but is the abstract for *concrete, i.e.*, for the elect or accepted persons, the selection, the choice few, who are in these days faithful to the *Gospel*, as some were to the *law* in the general defection of Elijah's days. But the word "election" occurs again in this chapter, and in a different sense and connection, meaning the Divine love and purpose, as designing the national good of Israel. For in reference to the blessings yet in store for them under the title of "*Jacob*," (xi. 26,) which name was *before* the giving of the law, and by which they are recognized after the law is fulfilled, we Gentiles are told that "as concerning the Gospel, they are enemies for your sakes; but *as touching the election*, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance." (xi. 28, 29.)

Now *this* "election" is the election of Jacob's posterity to a special providential position in connection with spiritual privileges; and that *this election still holds*, is confirmed by this principle that "God is not a man that He should lie, nor the Son of man that He should repent." He hath said it, and He will do it. He said it to Abraham, Isaac, and Jacob, for whose sakes, and out of regard to whom and to God's promises to these fathers, the Jews, though under special displeasure as touching the Gospel which for the present they reject, are still looked on with favour from the ancient kindness of God to their patriarchs, "beloved for their sakes;" since what God promised and covenanted to Abraham and to his seed, and to the seed of Jacob His chosen, was no vacillating word of human caprice, but the unconditional pledge and covenant of One who is faithful, who both can

and will fulfil His word, "for the gifts and calling of God are without repentance,"—without equivocation or alteration. Now this is said in relation to the ancient covenant, and is here used in respect of a future fulfilment of it. These words are the hinges on which the subject turns, and they are introduced to show the continuous force of an ancient promise that has not yet taken effect. This promise was made to the natural Israel, as given first to Abraham and his seed in some other respect than the general promises of salvation to mankind at large by the Gospel. By this they are distinguished from the Gentiles, and are intended hereafter to be so.

Many people assume that these special Jewish promises are now recalled, or were then fulfilled; but the Apostle clearly refers to what is *not* fulfilled, and he repudiates the possibility of their being annulled. They are *independent* of the *law*, and were given *anterior* to it; they are *not fulfilled* in the *Gospel*, but are *additional* to its spiritual and general scheme; and have relation solely to His people as linked by natural affinity to Jacob, in whom, by the rejection of Esau after Ishmael, the promised seed was circumscribed by the "election" on account of which these Israelites after the flesh are specially said to be "beloved." (xi. 28.) It does not apply to the *Gentiles*, it is an ancient bond of kindness woven *before* they were *called;* and remaining to this day, in its immutable fidelity, as the pledge of the future. It is impossible to consider the connection in which the unchangeableness of God's promises is here affirmed, and to find any other application of the assurance than to some *special promise to the Jews*, by which they shall hereafter be distinguished from the Gentiles, and this assurance refers exclusively to their title as formed on the promise to their fathers which is here renewed, and acknowledged to be perpetual in its obligation, as a covenant still binding, a promise still due, and to the accomplishment of which as the completion of the Gospel dispensation we are still to look forward. That "election," as touching which "they are beloved for the fathers' sakes," and "the gifts and calling of God" which "are without repentance," can be explained only by a reference to the covenant made with their fathers, and reaffirmed here as still in force to be fufilled to the posterity of Abraham, whose election and distinction from all other branches of his descendants was made in Isaac and Jacob.

The "gifts" were the land of Palestine and all the blessings connected with its due enjoyment, made over in perpetuity to Abraham as the heritage and possession of his children; and this has never yet been made good in its completeness and continuance of enjoyment; the possession of the land is the outward sign of that condition to which as His people they were "called," and from which He hath not finally cast them away. The sign or pledge of this treaty and covenant was the rite of circumcision, and the continuance of the covenant was to be *for ever*. "And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: For all the land which thou seest, to thee will I give it, and to thy seed *for ever*." (Gen. xiii. 14, 15.) עַד־עוֹלָם. "I *am* the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it." (xv. 7.) "And I will establish my covenant between me and thee and thy seed after thee in their generations for an *everlasting covenant*, לִבְרִית עוֹלָם, for an *everlasting possession*." לַאֲחֻזַּת עוֹלָם. (xvii. 7, 8.) Here Jehovah binds Himself to give them all the land, and for ever, by a perpetual covenant, and the link of the covenant is given in the next verses, (9, 10.) Hitherto their possession of Canaan has been partial and temporary, but still sufficient as an earnest of the promise, and as the platform for the historical foundation of the Gospel; whose completion shall be associated with the final, full, and permanent bestowal of this promised gift, by which the unity of Providence from the time of Abraham to the complete blessedness of all nations in his seed shall be clearly seen. It is true that some attempt to limit the covenant and gift by observing that the word עוֹלָם, translated *everlasting*, does not always bear that absolute meaning; but it does always mean, as long as the object to which it applies shall last: the everlasting doors are those that last as long as the temple, and the everlasting hills those that last as long as the world, and so the everlasting possession for the generations of Abraham's posterity means as long as any generation of them shall exist on earth.

In like manner, the bow in the clouds will continue to be a token of the covenant with Noah "for perpetual generations," (Gen. ix. 12,) and this is called "an everlasting covenant," (ix. 16,) that is, one to remain in force as long as the generations

of men shall last. Now as the covenant with Noah lasts in its force for the duration of mankind, so that with Abraham continues in force while the Jews continue a distinct people, which has been from that day to this; the most ancient, the only ancient unmixed race in the world. And they are to continue as long as the stability and constitution of the heavenly bodies: "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of Hosts is His name; If those ordinances depart from before me, saith the Lord, *then the seed of Israel* also shall cease from being a nation before me for ever. Thus saith the Lord; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord." (Jer. xxxi. 35—37.) So no lapse of time and no degree of guilt shall destroy Israel, or cast away the Jews from being God's people. This declaration of the prophet comes directly after a similar promise to that quoted, as *still future*, by the Apostle in Rom. xi. 27, from Jer. xxxi. 31—34: "I will make a new covenant with the house of Israel, and with the house of Judah: . . . and I will remember their sin no more." This was *not* the *Mosaic* covenant which was so many years after, and could not disannul the original covenant with Abraham, repeated and enlarged with the addition of spiritual blessings in Jeremiah; and applied by the Apostle to the *future* of the *Jewish* people.

Now if the Apostle meant no more than that the Jew, like the Greek, should participate eventually in the common blessings of the Gospel, he only confirms what he starts with contradicting, and what he proceeds to disprove; namely, that God *hath* cast away His people, and that they, instead of being "beloved for the fathers' sakes" as touching the election, are merged in the general mass of the nations, and have no special claim on the ground of those ancient promises and relationships referred to: in fact, that "the gifts and calling of God are" *not* "without repentance;" but, on the contrary, are repealed, though confirmed as with an oath. As the denial of the assertion that the Jews are still specially God's people involves an affirmation that God *hath* "cast away" the Jew, so the denial of the position that He is pledged by

covenant not to cast them away is a direct contradiction of the statement that "the gifts and calling of God" are wholly irrespective of change in the Divine purposes. But since men are apt by preconceived notions to vitiate the interpretation of Scripture, and by certain assumed undeniable general principles, as the spirituality of religion, and the absolute impartiality of the Divine procedure, as admitting no national preferences, it is useful and necessary to look at some of those assumptions which are supposed to shake apparently plain declarations of Scripture.

The genius of Christianity is the refuge set up even by such writers as Archbishop Whateley, who often plead general notions as an argument against specific proofs. "The general character of the Christian religion" is thus supposed to set aside any covenant that would seem to distinguish any peculiar people or nationality; and by this *a priori* reasoning, or rather assumption, the important place which the national Israel holds in the development of the Divine purposes is set aside, and that people is virtually cast away. Forgetting that this position of the Jew is anterior to, and independent of, though connected with, the progress of the Gospel, and in no way affected by its spiritual character, we are often told that "in Christ Jesus there is neither Greek nor Jew, bond nor free." This is true enough, but not to the purpose, for *out* of Christ Jesus, and independent of the Gospel plan, but not contradictory of it, there is Greek and Jew, bond and free.

Now as to the plan of salvation, and the free mercy of God in Christ Jesus to all mankind, there is neither Greek nor Jew; but this does not destroy these distinctions of nationality, nor prove that God has not certain special uses and advantages for different nations: for all these natural differences *remain* in the *plan* of *Providence*, and the actual state of things in the world, though they are not a part of *the plan of the Gospel*, which is admitted to be universal in its regards. The Apostle, it is true, asks, "Is God the God of the Jews only, and not the God of the Gentiles also?" Now, though He *is* the "God of the Gentiles," He is the God of the Jews *as well;* and has entered into relations to them which He has not to the Gentiles, as it is written, "To the Jew first, and also to the Greek."

"In Christ Jesus," as to the plan of salvation, there is neither male nor female, rich nor poor, ruler nor subject; but in human life there are these relations, and in the Scriptures

there are rules for each, as husband and wife, parent and child, and all the varieties of distinctions with their respective obligations. In the same way there are distinctions of nationalities, with providential preferences and favours, as between England and India—a manifest use of some races for special ends, which even the philosophy of history is obliged to acknowledge from a profane point of view. We have but to extend this idea religiously and reverentially, as touching the national Israel, to intimate the nature of that objection and fallacy which it is necessary to explode.

The broadest views, to speak in modern dialect, recognize in the law of human development an *election* of *races* for *special ends*, and this is the principle which we advocate; and it is more obviously maintained in unquestioned history as to the Jews, than as to the Greeks. For, apart from these views, they remain an enigma and anomaly; but our doctrine places them in harmony with the world's growth, or rather with the Divine superintendence of that growth, for we pass by laws as no explanation, and refer to the Lawgiver, the presiding Mind which "manages our mean affairs." The Jews are a standing miracle and a most signal proof of God's faithfulness in the fulfilment of His promises. Their history is anterior to the earliest dawn of history in Greece and Rome by more than a thousand years. At its outset the Israelitish nation was one family. And what other people ever existed on the face of the earth where the transition from the family to the nation is so clearly seen? Nations and empires which enjoyed a contemporaneous existence have risen and fallen, although of far vaster proportions than the Jewish nationality. The Babylonian, Assyrian, Persian, Grecian, and Roman empires, where are they now? The humble nationality of Israel has survived them all! The dispersion of those vast gatherings of humanity which mark the epochs of history, involved their absorption and disappearance. Yet the Jews have been now for nearly 2000 years scattered abroad, deprived of a national home, and still continue in existence. They are a people and a race peculiar and distinct from every other people and race. They are a race chosen for special ends, and await the fulfilment of the predictions as to their conversion and restoration.

There is no more delusive and dangerous principle in modern times, than that affected breadth and impartiality of view that levels all distinctions and obligations, that cankers all prestige

and reverence, and in honouring all men, honours no man; but looks with self-elation and flattery at our own position and affairs, and with contempt on the claims of others, saying, "Well, then, they were cast off that we might be graffed in." This destroys *patriotism* in cosmopolitan indifference; *friendship*, in the coldness of impartiality; *kindred*, in a common and universal affinity; the ties of home and blood, in the brotherhood of mankind. Nothing ancient is respected, nothing noble is honoured, nothing sacred is revered. This tendency affects and chills all the relationships of life, loosens the bonds of society, and reacts in a frigid and fantastic spirituality upon the offices of religion.

In nothing is the wisdom of God more conspicuous and exalted than in the fact, that whilst it speaks to our higher and deeper spiritual nature, aiming at the eternal salvation of the soul, it does not overlook and ignore our life in the flesh, but adapts itself to our present estate; sanctifying all natural affections, giving a thrill and impetus to all generous and sympathetic emotions, tenderness to all the relationships of life, circling with a halo of reverence and regard the sacred heroes of old time, endowing one most ancient people with all the associations of bygone days, the heraldry and chivalry of a pristine age; and connecting the future of the world's growth with the people through whom in the past its chiefest blessings have descended, sends the nations forward in one common uniting hope to the golden age of man, in advancing which all the nations of the earth shall be blessed.

That "the gifts and calling of God are without repentance" —that His word to Abraham shall be fulfilled in full bestowment and perpetual enjoyment of the gift promised to the natural Israel—that no continuance and degree of unfaithfulness in them shall conquer the Divine patience and faithfulness, is the foundation of our own personal hopes in connection with the Gospel: since after all our indifference and sin, the promises remain unrepealed, and "whosoever shall call upon the name of the Lord shall be saved." The gift waits, and the invitation still urges; and when we return to Him, we shall find to our unspeakable benefit, that "the gifts and calling of God are without repentance."

LECTURE IV.

THE FULFILMENT OF THE MYSTERY.

"O the depth of the riches both of the wisdom and knowledge of God!"
Rom. xi. 33.

We have in these words an expression of the reverential awe of the inspired writer before the profound wisdom displayed in the development of that MYSTERY which he had been commissioned to reveal, and for which, in its full significance, neither the Apostle nor those to whom he wrote were prepared. It was something outside the current of their thoughts, and rendered seemingly improbable by the course of events.

The Jew had been replaced by the Gentile: a new system had been introduced of salvation by faith, which took no account of the privileges and distinctions of race—in fact, so far as the spiritual elements and purposes of the Gospel were concerned, there was no room for such distinctions and preferences, Jew and Gentile being one in Christ. At least so it might reasonably appear, looking only at the nature of that Gospel, and forgetting the related and not contradictory facts and promises contained in the Scriptures. Nay, the pride of race, the old exclusiveness of the Jew, was now imbibed by the Gentile, who gloried over the branches of that tree on whose richness he lived, and by whose root and stem he was upheld. The Jew was broken off that I might be grafted in: he is dismissed, cast off for ever, from the old place of favour, while we have obtained mercy, and are now the people of God. This was the state of mind and the condition of the contro-

versy between Jew and Gentile, as to their respective positions, to which the Apostle in this chapter addresses himself.

In the preceding parts of this Epistle he had shown what the Gospel is in itself, and its impartial or universal terms of salvation. In this eleventh chapter he enters upon the distinct and independent question of races, and deals with the jealousy and mutual relations of Jew and Gentile, as to the future and final spread of the Gospel, and their respective positions connected therewith. For he would not have the Gentiles "*ignorant of this mystery*"—partially hidden and misunderstood, but now the fully revealed secret of God's purpose as touching the ancient Israel. He first puts them on a level with the Gentiles as to the Gospel and personal salvation; and shows that those of them who now believe, receive mercy, even as others, so that in this sense there is no room for boasting over them. He next advances in "THE MYSTERY" of their national position, as the people of God, retained in the face of all seeming abandonment, and entirely independent of any merit or repentance on their part, but solely from God's faithfulness to His ancient promise; as in the ninth chapter, Jacob was preferred to Esau, for no goodness of his own or evil in Esau, "the children having done neither good nor evil, but that the purpose of God according to election might stand, not of works, but of Him that calleth." (Rom. ix. 11.) It was the *continuance of the Abrahamic promise*, the selection of the line, as first between Ishmael and Isaac, and second between Esau and Jacob, the fixing of the line of succession, not by either goodness or primogeniture, as "the elder shall serve the younger" (ix. 12,) and without the younger being better, he was made heir apparent to that inheritance of promise made to Abraham, which election and calling still stands "without repentance," and independently of their repenting or disobedience, which also shall in time be bestowed as the gifts of the same mercy.

It is from the want of considering these broad and stirring facts in connection with this subject, that some have considered the Jews as practically set aside as a people from any further share in the Divine purposes. But it is no wonder that men should stumble at what excited so much devout surprise in the mind of the Apostle, and what is acknowledged by him to be "past finding out" according to ordinary conceptions and reasoning. Some indeed consider it sufficient to say that the return of the Jews to Palestine formed no part

of the direct teaching of the Saviour or of His Apostles, and was not contemplated as any leading feature of the New Testament. But the declaration that the Jews should not again see the Redeemer till they should say "Blessed is He that cometh in the name of the Lord," (Matt. xxiii. 39,) yet awaits its fulfilment. When the Apostles asked our risen Lord, "Wilt thou at this time restore the kingdom to Israel?" He said, "It is not for you to know the times and the seasons, which the Father hath put in His own power," (Acts i. 6, 7,) which, whilst repressing their curiosity, and leaving the question undetermined, as not then to be explained, nevertheless encouraged their expectations that the kingdom should hereafter be restored, and these last words of our Saviour immediately before His ascension are both instructive and impressive. The promise to the natural Jew through Abraham is anterior to, and not to be looked for in, the teachings respecting the redemption of mankind by faith in Christ Jesus. It should be remembered that this mystery of the Jew is no part of the Gospel as such, the plan of spiritual salvation, which is the special object of the New Testament revelation, and that what is not formally re-affirmed is not therefore repealed or repudiated. Rather it is assumed as already known, especially since it is in no way contrary to the teaching of the Gospel, and is involved and recognized indirectly in various passages of the New Testament. And it should also be borne in mind, that because not specifically treated of elsewhere, it is reserved as *the mystery* of this chapter for its fuller enforcement as some distinct national position of the Jews as a people, parallel with the advancement of the Gospel in the world.

In the very first verse of the New Testament Jesus Christ is declared to be the "Son of David," the "Son of Abraham," in whose seed all the nations of the earth are to be blessed, and to bring this fact out in greater prominence the genealogy of Christ is given, (Matt. i. 1—17,) and when Elizabeth was "filled with the Holy Ghost, she spake with a loud voice," blessing God for the expected Messiah, whereby "He hath holpen His servant Israel, in remembrance of His mercy, as He spake to our fathers, *to Abraham, and to his seed for ever*." (Luke i. 41, 54, 55.) All this is linked on to the Abrahamic covenant, which is regarded as including a special blessing "to his seed" for a perpetual inheritance, as by a

perpetual covenant. The same is still more definitely affirmed by Zacharias, who, when "filled with the Holy Ghost, prophesied, saying, Blessed be the Lord God of Israel; for He hath visited and redeemed His people, and hath raised up an horn of salvation for us in the house of His servant David; as He spake by the mouth of His holy prophets, which have been since the world began; that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember His holy covenant; the oath which He sware to our father Abraham, that He would grant unto us, that we being delivered out of the hand of our enemies might serve Him without fear." (Luke i. 67—74.) All this had plainly a natural aspect of temporal blessing, was connected solely with the oath to Abraham as to his seed, and was a prophecy *not then fulfilled*, and which is yet to be. Simeon hailed the Advent as "a light to lighten the Gentiles, and the glory of Thy people Israel." (Luke ii. 32.) This both makes a distinction between Jew and Gentile, and is a prophecy not yet fulfilled, for He is not yet the glory, but the reproach and shame of Israel; but He will be Israel's glory when the Gentiles are so enlightened that their fulness is at hand, when "the glory of His people Israel" will be revealed in the eyes of the nations, in "the times of the restitution" or consummation "of all things which God hath spoken" concerning Israel, "by the mouth of all His holy prophets since the world began," (Acts iii. 20,) since the first covenant and oath to Abraham, which, with all its subsequent repetitions and confirmations, shall be fulfilled. And *that* is "the election" mentioned in this chapter on account of which the natural Israel is beloved, that is, destined to a special favour, for the fathers' sakes, out of regard to the Abrahamic covenant.

It is scarcely possible that any can seriously imagine that the fulfilment of this covenant is recognized by the Apostle in this eleventh chapter of his Epistle to the Romans, where we read, "Even so then, at this present time also, there is a remnant according to the election of grace," (ver. 5,) and "The election hath obtained it;" (ver. 7;) as if this remnant had obtained and entered upon the possession of what Israel was heir to. The slightest examination would show that this refers only to obtaining the righteousness which is of God—acceptance through faith in Jesus Christ: and those constituting this

"election," accepted in the Beloved, are exceptions from the generality of Israel; a remnant spiritually saved from the general wreck and loss. But for the others, namely, for Israel at large as a people, there is *another election* in reserve, altogether distinct from the personal election of grace in the Gospel. That other and national election is the relation of Israel to Abraham, as the heir to the national promises made to his posterity, for a perpetual inheritance, as it is written; "All the land which thou seest, to thee will I give it, and to thy seed for ever." (Gen. xiii. 15.) That is, *so long* as thy *seed shall endure:* for *this* is the scriptural meaning of the phrase "for ever." The boundary prescribed was from the "river of Egypt unto the great river Euphrates." (Gen. xv. 18.) "*All* the land of Canaan, for an *everlasting possession*." (xvii. 8.)

There are some indeed who confound the subsequent temporary and conditional arrangement in connection with the law of Moses, with this perpetual and unconditional covenant with and promise to Abraham; but while they are connected, they are distinct: the law was a part of the fulfilment of the original promise, and was so far carrying it out, —its continuance, acknowledgment, and seal, but not its completion. As to the particular generation of the Jews who should inherit Canaan under the law, it was said, "If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it." (Isa. i. 19, 20.) And this was the rule and *condition under the law*, as a means of discipline, but not as the condition of the original covenant, which is guaranteed by the Divine faithfulness, and not by human fitness. To David certain promises as to his posterity were made: "If thy children will keep my covenant and my testimony, (Ps. cxxxii. 12,) but no such condition was appended to the Abrahamic covenant, in which "the gifts and calling of God," in relation to his descendants, were "without repentance." As to the particular generation of Israel which was permitted to enter into Canaan, one was rejected because of disobedience to the law: "So we see they could not enter in, because of unbelief," and "their carcases fell in the wilderness;" but the promise to *Abraham* STOOD, and the next generation was permitted on this ground alone to enter, as is specially noted: "Understand therefore, that the Lord thy God giveth thee not this good land to possess it for thy

righteousness; for thou art a stiffnecked people." (Deut. ix. 6.) The inhabitants were driven out for sins, and the Jews were admitted in accordance with the mercy promised to their fathers: "the oath which He sware unto Abraham." There is, it is true, a covenant which being old vanisheth away; but that is the first covenant, as compared with the subsequent promise of spiritual blessings; it is "the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt." (Heb. viii. 9.) This is the same as that "covenant from the Mount Sinai," "in Arabia," (Gal. iv. 24, 25,) but the real covenant, which was "confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul," (Gal. iii. 17,) so as "to make the promise of none effect," either in its spiritual or natural assurances.

This anticipates and removes the whole force of the objection that the Abrahamic and Mosaic covenants being the same, the former is annulled by the non-fulfilment of the legal conditions of the latter, requiring obedience as to the terms of possession. The two covenants are distinct, and the reasons for the performance of their respective promises are equally distinct: one requires human fidelity, the other pledges Divine faithfulness, independently of such fidelity; and adds afterwards the new promise or covenant, that the new spirit shall be given, and be as much a bestowal of freely covenanted mercy as the gift of the land itself. Now in the Abrahamic covenant, which is thus distinct and unrefutable, the promise of the land to his seed was as *prominent* as that of blessing all nations through them in the *special meaning* of "*thy* Seed, which is Christ." (Gal. iii. 16.) The fulfilment of the one is the pledge of the other. It is the *perpetuity of that covenant in relation to Israel,* which is the leading feature of this eleventh chapter of the Romans, and constitutes the "mystery" which the Apostle was specially anxious to teach; that the line of continuity was not broken; that God's promise to Israel as His own people stands good; that while in hostility and unbelief, and therefore aliens as to the Gospel, they are His people still, by the election of Abraham's posterity to distinguished favours—"beloved for the fathers' sakes."

So in this chapter we have two elections, and relating to two purposes: one as to the Gospel, which embraces Jew and Greek in the election and covenant of grace; the other as to

the ancient promise, selecting Abraham's legitimate and chosen seed by Isaac and Jacob, for something not embraced in the personal and spiritual objects of the Gospel.

If this were not so, the Apostle's argument would be an illusion, and altogether out of place; and instead of encouraging any distinctive expectations, these should here especially have been repudiated and set aside. The mystery of the Jew *then* would be, not that they are still as to a former election beloved for the fathers' sakes, but cast off from that ancient position, for the very opposite reason to the one that confirms them in it, namely, that the gifts and calling of God are *not* without repentance.

If we adopt the idea that the Jew stands only in the same spiritual relation to God through Christ as the Gentile does, and that there is no further tie between them and the God of Abraham as His own people, we cannot account for the Apostle writing this chapter; nor agree with this conclusion that as touching the election, a matter foreign to the Gospel, they are beloved for the fathers' sakes, if indeed that link of connection is severed for ever.

At one time the Jews considered that the Gentiles were outside the kingdom of God, and excluded for ever; afterwards the Gentiles thought this of the Jews; but here we have the answer, that a universality is introduced which embraces members of both classes as individuals, and a speciality is retained which embraces the Jews as a nation. "Hath then God cast away His people?" that is, from all possibility of attaining *that position* in which alone they were distinguished as His people? For this is the only pertinent meaning of the question. If they are received or receivable only spiritually and individually by faith to salvation, then they are cast off, in the only sense in which they were adopted and acknowledged, and the argument of the Apostle would be a play upon words. As to salvation, the middle wall of partition was taken away in Christ; as "touching the election" of them in Abraham as a people, this is retained, even while they are enemies as touching the Gospel.

Now whatever recognizes them in this national capacity as a race, distinguished from others, implies the possession of a country: nationality involves locality; and this fits in with all that is promised for them to Abraham, and is required for the fulfilment of that saying "the glory of my people Israel," which

implies their distinctness as a people—an actual condition preserved through ages, in defiance of those laws of amalgamation and change which have engulphed every other nationality, and which would have prevailed against this people, if they were *not miraculously preserved* as a proof of Bible doctrine and history, the pledge of the final "restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began," since He set the bounds of the people according to the number of Israel, marked out for a mystery which this chapter explains. "And so all Israel shall be saved;" the entire community preserved for that destined place of pre-eminence, when the fulness of the Gentiles shall usher in the universal kingdom of the Messiah; and He shall be fully manifested as "a light to lighten the Gentiles, and the glory of His people Israel."

All this, it is true, is contrary to what is naturally expected, and different from the ideas entertained amongst those to whom the Apostle wrote. But he wrote to correct and instruct them. Nor could he approach this conclusion respecting the distinctive favoured position of the Jewish race, so unlike what might be inferred from their actual condition and character, in their rejection and crucifixion of the Saviour, without being struck with admiration and astonishment, at what not only transcended the ordinary reason of the Gentile converts, but surpassed his *own* expectations, so as to fill him with adoring wonder. Is it then strange that the doctrine here laid down as a supplement to the Gospel, namely, the continuance along with it of an ancient *national covenant, an election beyond the election of grace*, or that personal and spiritual salvation which disregards all national distinctions, should awaken surprise and opposition, even in these enlightened days?

The confidence with which many not otherwise unintelligent persons, regard such a doctrine as wholly improbable, is only a confirmation of the Apostle's acknowledgment of "the depth of the riches of that wisdom," whose changeless purpose appears so strange to cultivated reason, which looking ONLY *at the spiritual and universal aspects of the Gospel*, cannot "find out" the traces and links between it and that *other* "election" by which the Jews as a nation are still "beloved for their fathers' sakes." If there were no such apparently strong objections from antecedent improbability, nothing to tax our powers and abate our pride of intellect, there would be no

reason for this astonishment of the sacred writer in the presence of depths unfathomable and ways untraceable.

But what our self-sufficiency rejects as improbable, the inspired writer receives as adorable. He solves his own difficulties, and answers our measurement and fathoming by the limited plummet of our understanding, which confines possibility within its own capacity, by reminding us of the fathomless depth of that wisdom which we vainly seek to sound.

And whereas every one would conclude that justice itself would demand that the Jews should be rejected, and all hopes of national distinction, if not of personal salvation, be cast away, the forbearance and long-suffering of God, "that He might have mercy upon all," (ver. 32,) overcomes the provocation of both Jew and Gentile, and retains its promise of favour through so many ages of national defection.

God, who is their strength, and the God of Jacob, who has hitherto shielded them while He has corrected them, and did from the very first arrange the plan of the nations relatively to the position of Israel, (Deut. xxxii. 8,) has still preserved that relation, and has to complete it. Israel's relation to mankind was seen, not only in that *theirs* were the fathers, and of whom, as concerning the flesh, Christ came; but theirs were the Apostles, theirs was the New Testament, and theirs was the Old Testament, to which they still bear testimony; and when they shall have received the *New*, and all Israel shall be saved, it will be as the complement and completion of the entire world-plan; as in this restoration the fulness of the Gentiles is involved, and with which it is connected, and by which, in part, it will be accomplished. For as the Jew first converted the Gentiles, *so far*, and instrumentally brought the world to its present extent of Christianization, so they who gave the first fruits shall introduce the fulness; and as by the miracle of tongues the apostles spoke to many who had learned those tongues in the dispersion, so the present tongues of the dispersion known by Jews in every nation under heaven, shall be used to urge on the Gentile completion after the Jewish restoration, as it is written:—"Thus saith the Lord of hosts; It shall yet come to pass, that there shall come people, and the inhabitants of many cities: And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of

hosts: I will go also. Yea, many people and *strong nations* shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take hold out of all *languages* of the nations, even shall take hold of the skirt of him that is a Jew, saying, *We will go with you:* for we have heard that God is with you." (Zech. viii. 20—23.)

This simultaneous movement among the nations, together with the shaking of the dry bones of Israel, and the use of Israel's knowledge and tongues, makes of *both one;* unites Jew and Gentile in the grand consummation of the Divine purposes for mankind. For this, as for the filling up of the number of God's elect, we join the natural Israel in supplicating the God of Abraham, Isaac, and Jacob, saying, with the Psalmist "Wilt Thou not revive us again, that Thy people may rejoice in Thee?" "Give ear, O *Shepherd of Israel,* Thou that leadest Joseph like a flock; Thou that dwellest between the cherubims, *shine forth.* Turn us again, O God, and cause Thy face to shine; and we shall be saved." "Return, we beseech Thee, O God of hosts: look down from heaven, and behold, and *visit this vine;* And *the vineyard which Thy right hand* hath planted, and the branch that Thou madest strong for Thyself. Let Thy hand be upon *the man of Thy right hand,* upon the son of man whom Thou madest strong for Thyself." For thy "foundation is in the holy mountains. The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God . . And of Zion it shall be said, This and that man was born in her: and the Highest Himself shall establish her. The Lord shall count, when He writeth up the people, that this man was born there. As well the singers as the players on instruments shall be there: all my springs are in thee." And from Zion they gush forth to the world: as out of Zion, the perfection of beauty, God shall shine over the whole earth.

Then shall Jew and Gentile *unite in one chorus of praise,* "to declare the name of the Lord in Zion, and His praise in Jerusalem; When the *people* are gathered together, *and the kingdoms,* to serve the Lord," (Ps. cii. 21, 22,) where the people and the Gentiles once crucified him. For "Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the *set* time, is come. For thy servants take pleasure in her stones, and favour the dust thereof," (ver. 13, 14.) And

"when the Lord shall build up Zion, He shall appear in His glory;" and the *earth* shall be *filled* with it: so shall the *end* of the prayers of David, the son of Jesse, be the *end* of the struggle of light and darkness, and the beginning of full Gospel splendour, heralded by the united voice of Jew and Gentile, in one world-wide chorus; saying, "The fruit thereof shall shake like Lebanon: and they of the *city* shall flourish like grass of the earth. His name shall endure for ever: His name shall be continued as long as the sun: and men shall be blessed in Him: all nations shall call Him blessed. Blessed be the *Lord God*, the GOD OF ISRAEL, who only doeth wondrous things. And blessed be His glorious name for ever: and let the whole earth be filled with His glory; Amen, and Amen." (Ps. lxxii. 16—19.) As the prayers of David ended in this petition, so our efforts will end in its accomplishment.

Well may we be amazed at the stupendous wisdom which has thus laid down the plan of the world's history, linking the most ancient race with the latest development of the Gospel's triumphs; binding the past and future of mankind by this wondrously preserved link, running through the ages, and defying the ordinary ravages of time and change, to await the matured purpose of the One presiding Planner, who saw the end from the beginning! At one time we see the elder son at home, and the younger son abroad; anon we see the younger son return, and receive a welcome which a Father in the fulness of His love and mercy could not withhold: again we see the elder son away from the Father's house, wandering through the world, and finding no place a home, never satisfied, never resting: yet a *son still;* never out of the reach of the Father's eye; never cut off from the family circle; supplied from home with provisions little deserved; and destined to come back yet, when the joy of the younger son at home shall be completed by the return of the elder, when the Father will rejoice in the consummation of all His plans, which through all vicissitudes and impossibilities were slowly and steadily advancing towards a foreseen completion.

"Beginning at Jerusalem," by the Jews for the Gentiles, the Gospel started on its mission; and *ending at* Jerusalem, *with* the Jews, as the accomplishment of its mission in the fulness of the Gentiles, and "the glory of God's people Israel," its entire history will form a harmonious development of the depth of the riches both of the wisdom and know-

ledge of God, whose ways are past finding out; but when fully trodden and revealed, in their unity and beneficence of purpose, will fill the beholder with wonder and gratitude.

"Beginning at Jerusalem," and ending at Jerusalem; "to the *Jew* FIRST," and to the *Jew* LAST. "To the Jew *first*," as amongst them the Light sprang up; "to the Jew first," for of them as concerning the flesh Christ came, and "salvation is of the Jews;" "to the Jew first," as the offer of all the blessings of the Gospel to the lost sheep of the house of Israel *before* the crucifixion; and *after* the crucifixion, "unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." (Acts iii. 26.)

"And also to the Greek" *next*, and during its rejection by those Jews who, though retaining the "*election*" *of race* as to the fathers, (Rom. xi.,) were not included in the "*election*" *of grace*, which "obtained" redemption, while the nation was blinded and hardened. To the Jew again, *third* and *last*, as *the crowning of the work*, the fulness and bloom of God's promises in the salvation of all Israel, as the prelude and accompaniment of the fulness of the Gentiles! It was to the Jew first, as the basis and foundation of the Abrahamic temple; to the Gentile next, as its growing elevation; and to the Jew last, as its roof and topstone.

So the tree of history is built up, under the culture of Him whose right hand planted it; of the Jew first, as the patriarchal "root and fatness of the olive," the basis and stem; to the Gentile next, as branches engrafted into it, from their wild condition, to form the middle and wide-sweeping circumference; to the Jew last, as branches for a time broken off their native tree, to be grafted in again as the topping summit, to wave aloft in the fair breeze of the restored paradise, the perfection and finish, the glory and crown of that wondrous olive tree, which will adorn the new heavens and new earth, as the master-piece of the Divine productions: "to the intent that now unto the principalities and powers in heavenly places might be known by the Church, (as the rarest specimen and product,) the manifold wisdom of God." (Eph. iii. 10.) "Of *whom, and to whom*, and through whom *are all things, to whom* be glory for ever. Amen!"

THE ENGLISH NATION NOT IDENTICAL WITH THE LOST HOUSE OF ISRAEL:

BEING A REFUTATION OF THE THEORY PROPOUNDED IN THE "TWENTY-SEVEN IDENTIFICATIONS," — "FLASHES OF LIGHT," AND "THE CONFERENCE ON ISRAEL."

THE superiority of the Scriptures over human speculations is nowhere more manifest than in the dignity and reserve of its disclosures as to the future, affording sufficient information to guide a devout and intelligent faith in anticipating important events without gratifying that carnal curiosity which accommodates prophecies to its own private interpretation. To supplement the Divine promises and prophecies respecting the destined future of the Jewish race, it is confidently assumed that the temporary division of the House of Israel into two kingdoms, Judah and Israel, is perpetuated to the present day; and that these divisions of the Hebrew family are under different relations to the Divine purpose, Judah being under the curses, and Israel under the blessings promised in the Scripture. It is also assumed that Israel, composed of ten tribes, was not only lost, but had forgotten its own origin, and is discovered by certain identifications to be the English people, who have only to recognize their identity, and then to take possession of Palestine as their own land, after which the Jews, or the TWO tribes that have never been "lost," are to be restored to the faith and to their share in the inheritance of Palestine. The acceptance of this theory is proposed to take the place of all missionary efforts:

"Let but the Church take the matter up, and seven years hence we could wind up the affairs of all the Missionary Societies in existence, dating them with things of the past; and even now it would be a justifiable and wise economy on the part of our large-hearted, wealthy Christian merchants, to give their thousands in promulgating the truth of this Identity, which alone is to effect the crowning success of all missionary labour, rather than to the Societies. It would be a wise economy, saving millions."—*Twenty-seven Identifications*, p. 28.

It has been hitherto supposed that the Israelites, as the only

remnant of the twelve tribes, are to be found in the people known as THE JEWS, but we are warned that—

"Not to understand the distinction of Israel from Judah is positively to misunderstand seven-eighths of the Bible. To this day, both Oxford and Cambridge are under this delusion, as well as all the Dissenting Colleges of the land. How then can we be surprised at the amount of stupid blundering and erroneous statements issuing from our pulpits?"—*Flashes of Light*, p. 109.

But when the distinction here alleged is acknowledged, and England owns itself to be Israel, then this faith will be rewarded by our settlement in Palestine, which it is "fondly" dreamed may occur in the lifetime of our gracious Queen:—

"Our Sovereign Lady Queen Victoria will, I fondly hope and firmly believe, have her life spared to exercise dominion from our Throne, when again re-seated in Palestine, which it will be in a few years time."—*Flashes of Light*, pp. 116, 117.

PROFESSOR RAWLINSON, in a paper in the *Leisure Hour*, entitled "WHERE ARE THE TEN TRIBES?" having summarily disposed of the alleged Identity of England with Israel as an exploded theory of a Mr. Wilson, sensationally revived in Mr. Hine's Twenty-seven Identifications, the authors of the Mildmay Park Papers attempt to "correct the learned Professor's dictum" and in this way the Four Papers adopt and defend the theory.—"*The Conference on Israel*," *page* 5, *Introductory*.*

These doctrines being propounded in various publications, it seems necessary, in vindication of the Scriptural views advanced in the preceding lectures, to analyze this singular representation. The whole is founded on a misapprehension of the New Testament, which is affirmed to carry out, in its doctrines, the distinction of Israel and Judah, to the "casting away" of the latter as having no promises, but only inheriting curses, till after England recognizes her own identity with Israel as the covenant condition of her regaining possession of the land of Palestine. Then the heathen, we are told, will come to us, saving the expense of Missionaries, and our Israel (Englishmen) will put the obdurate and cast-off Jew into Judea, after which the accursed race will be converted! Such is the wild theory that has been scattered broadcast throughout England and America, with solemn protestations against the ignorance

* Four Papers read at the Conference, Mildmay Park, 26*th* and 27*th* June, 1872, on the probable Israelitish Origin of the English Nation.

of the clergy and ministry, whose failure to see this identity is claimed as a crowning proof that "blindness in part is happened to Israel."

The fundamental fallacy lies in assuming that the distinction of Judah and Israel, consequent for a time on the division of the Hebrew kingdom after Solomon, is perpetuated in the New Testament, and that it is not "to the Jew first, and also to the Greek," (Rom. i. 16,) that the Gospel is presented, but to the Israelite, while the Jew is rejected till Israel is restored! It is said that our great "error" hitherto is in "supposing that the children of Israel and the Jewish people are the same," whereas the Jewish people "are inheriting an entirely different class of prophecies" from those given to Israel, "they are inheriting their curses, because they crucified our Lord."

It is true that St. Peter offered them forgiveness, notwithstanding the Crucifixion, but these theorisers, wiser than the Apostle, cast out, as the crucifiers, those Jews whom he invited to repentance; and while they make the "Jews," and *not Israelites*, the crucifiers, St. Peter called those very Jews "ye men of Israel," for *he did not know* the distinction between Jews and Israelites. A political division did exist, commencing after Solomon's reign—Judah with "one tribe," that of Benjamin, adhering to the descendants of David, and so forming a separate kingdom called "Judah," while the other ten tribes were called "Israel." But this fact is overlooked—that Benjamin became a part of Judah, and that, therefore, if "Judah" was excluded from the Christian system for some two thousand years, up till now, as "cast away," the Apostle Paul made a mistake when he said, "God hath not cast away His people, for I am an *Israelite* of the tribe of Benjamin." (Rom. xi. 1.) He should have said, "I am a *Jew*," for the Benjamites, as "the one tribe" with Judah during the schism in Israel, were "Jews," and so was the Apostle, as he twice declares. But a "Jew" and an "Israelite" were the *same* in New Testament times; and though Paul says twice over, "I am a Jew of Tarsus," (Acts xxi. 39; xxii. 3,) we are now told that "Paul was an Israelite, and not a Jew"!

It is said that "Benjamin is a tribe of Israel, one of the ten, and not a tribe of Judah, one of the two;" and that "the disciples of Christ were from Benjamin, therefore Israelites, and not Jews." Now the disciples of Christ were *not* from Benjamin, and if they had been, they would not there-

fore have been Israelites and not Jews; but would have been Jews and not Israelites, if it were true that Judah was separated and cast-off from Israel. Benjamin went with Judah in the division of Israel into two kingdoms. Rehoboam's kingdom, over the house of Judah and Benjamin, is noted. (1 Kings xii. 21.) Still *these* were "the children of Israel," (ver. 17,) as indeed *all* the tribes were; only during the division the separated *kingdoms* were distinguished by the terms "Judah" and "Israel," and after the time of the division the old and proper name for all Jacob's children—"the children of Israel"—was again applied indiscriminately, and the temporary schism was forgotten.

But it is important to learn of what parts the schism consisted while it did last, namely, of the Two Tribes—Judah and Benjamin—a part of "the children of Israel," (1 Kings xii. 17,) who, to reduce the rest again under the house of David, were anxious to fight with their "brethren, the children of Israel," (ver. 24.) For the family relationship was recognized, as a union of race and blood, even when the kingdom was divided. In this sense "Israel" was always one family, and is so still; geographical and temporary political divisions never altered that. "All Israel," in its proper geneslogical meaning, was all Jacob's or Israel's descendants—the Twelve Tribes. It is always this in the New Testament. While the kingdoms were divided, "Judah," as a kingdom, meant the two tribes of Judah and Benjamin, which adhered to Solomon's son Rehoboam. (1 Kings xiii. 21.) So in 2 Chron. xi. 12, Rehoboam is described as "having Judah and Benjamin on his side." These were "all Israel in Judah and Benjamin," (ver. 3,) namely, all the "Israelites" who belonged to those two tribes; for by family they were all still Israelites, even when by political derangements the family was divided. Those of the Levites who were cast off by Jeroboam, the king of the other parts of the family of Israel, also betook themselves to Jerusalem; but the main tribes, as fighting men, constituting the kingdom of Judah, were Judah and Benjamin. The army of Asa, a succeeding king of Judah, was composed of three hundred thousand of the tribe of Judah, and two hundred and eighty thousand Benjamites. (2 Chron. xiv. 8.) This kingdom, under Asa, is addressed as "Judah and Benjamin." (2 Chron. xv. 2; see also 2 Chron. xxv. 5.) In these and many more passages it is plain that the kingdom of Judah

included the tribe of Benjamin; and as these theorists declare that the disciples of our Lord were Benjamites, they belonged, according to this historical fact, to the division of Judah; and therefore the Jews, whom this theory would confine to Judah, were not cast off, but took the lead in the Saviour's kingdom.

To escape these plain facts, we are told that this tribe of Benjamin, "though with Judah, belonged to Israel." What does this mean? Was Benjamin a partizan of both kingdoms? In truth, both divisions belonged to Israel as a *family*, but that family of Israel was divided into two kingdoms. Because David was to have always a light before God in Jerusalem, it is assumed that Benjamin was this light; and that our Lord, Himself the Light of the world, was obliged to find His disciples among the Benjamites, since, as we are told, "He wanted 'a light,' and he could not possibly get this from the Jews." This strange representation of our Lord's necessity of aid from the Benjamites surely needs no observation.

We have thus solved the riddle about Benjamin, by explaining that he was with Judah as a kingdom, and yet, like Judah, belonged to Israel as a family. This confusion about Benjamin is followed by contradicting Josephus, who speaks of "Christian Jews," (and also St. Paul, Rom. ix. 24,) whereas they say there were only "Christian Israelites." If Josephus had been on their side, or had called the converts "Israelites," which meant the same thing as Jews in those days, we should never have heard the last of it. But they will not let a "Jew" be converted till the Identity of England with Israel is recognized, and we English Israelites, having regained Palestine, have put the Jews into Jerusalem. The astounding contradiction by St. Paul himself of their pretence that Israelites, and not Jews, received and preached the Gospel, is thus quietly dismissed: "Paul preached to them and called himself a Jew, simply in order to be in common with them." This assumes that Paul did not speak the truth, for he calls himself a Jew while they decidedly declare that "Paul was an Israelite, and not a Jew." This is being wise above what is written.

It is true, as these writers say, that the Israelites were "once one people, and afterwards became two houses—the house of Israel and the house of Judah;" but it is also true that they fail to see the significance of this statement, viz., that both these divisions were one family and race, and became two only by temporary political disunion. It is therefore not true that

"since their captivities this distinction of the two houses becomes the grand essential to be borne in mind," for that distinction is not a family and fundamental one, but accidental and temporary. It ended with the captivities, and ever after, the whole Hebrew race has been merged in the name of Jew or Israelite. These two equivalent names, for all the descendants of Jacob, are used without distinction all through the New Testament. The fallacy, not to say the folly, of the opposite view lies in ignoring this plain fact, that the division of the kingdom, which was a disunion of one family, was obliterated, and is no more remembered as to their history subsequent to the captivities. It had no existence previous to the disruption of the kingdom under Rehoboam. It is ignored in the New Testament. Only one trace of it occurs there, and that is historical, and is at once set aside as then no longer existing. (Heb. viii. 8—10.) That Judah was "of Israel," in other words, a part of it, is a proof that "*all Israel*" (Rom. xi. 26) includes Judah. It was one family, even when divided into two kingdoms; but we are told that "this is the grand distinction, that the house of Judah, or the Jews, is '*of Israel*,' but the house of Israel never were, and never can be, 'of Judah,' hence it is not wrong to speak of the Jews as 'men of' or 'children of Israel,' because in truth *they are*, and thus Paul and Peter so called them." Yet we are told that they were not Israelites, which is the only proper meaning of the phrase *of Israel* and *children of Israel*. An illustration will explode this fallacy of equivocation. The people of Yorkshire may be called "men of England," but the English in general can never be called men "*of Yorkshire*." But does this prove that they are distinct, and that *all England* does not include Yorkshire? No more than the other proves that "all Israel," as a family or race, does not include Judah —one of the sons of Israel. How readily they can adapt Scripture to their notions instead of conforming their notions to Scripture, is seen in the following: "Thus Paul says, 'they are not all Israel,' *i.e.*, the *Ten* tribes, that are 'of Israel,' *i.e*, the *Two* tribes, (Rom. ix. 6,) which would be a most unchristian and uncharitable saying, if it meant anything else than that the Ten were not the Two tribes."

Now, to suppose that the Apostle should descend so far as solemnly to assure us "that the Ten are not the Two tribes," is to imagine him "altogether such an one" as the theorists.

In truth, the Apostle is not speaking of "tribes" here at all, whether "Ten," or "Two," or any other number, but of believers and unbelievers—the spiritual and the natural Israel. But these inventors insert their perpetual "*i.e.*, the Ten tribes," "*i.e.*, the Two tribes;" and when we detect this interpolation of the Bible they reply, with appropriate confidence, "Let God be true, but every man a liar." (Rom. iii. 4.)

This humble and meek style of anathema is the resort of those who are truly what the theorists style themselves, viz., those who are only "weak vessels;" a phrase which, like everything else, they strangely misapprehend. For when God used the "weak things of this world," He employed the Apostle Paul, who was "weak" in the estimation of the conceited philosopher, but was certainly not a simpleton. He was the most vigorous-minded man of that age. If we had more of *such* "weak vessels" we should have fewer "flashes of light," or fewer people blinded by them.

As we have already observed, the New Testament includes all under the name either of Judah or Israel, and no longer preserves the distinction between the two parts of the kingdom, whose division never divided the family. In one place, (Heb. viii. 8, 9,) a prophecy given during the division is quoted, but the same covenant is made with both; and in the tenth verse they are united under the one name Israel, according to the whole style of the New Testament. The only distinction of races is Jews and Greeks, that is, Hebrews and Gentiles, but NEVER JEWS AND ISRAELITES. This is a distinction ignorantly brought in from a former period of history, and unwarrantably introduced into the interpretation of the New Testament, where Israelites and Jews are the same persons. The two names, as we have seen, are given by the Apostle Paul to himself.

In a remarkable manner Jeremiah equally confutes the theory in question. After speaking of the restoration of Benjamin and Judah, (xxviii. 13, 14,) the notion of the rejection of Judah for 2000 years, till after the restoration of Israel under the name of England, seems to be anticipated and refuted—"Considerest thou not what the people have spoken, saying, the two families which the Lord hath chosen, He hath cast them off? Thus they have despised my people, that they should be no more a nation before them." (ver. 16.) That our Lord recognized the distinction of Jew and Israelite

is vainly pretended, and the falsehood of it is shown by the way in which it is attempted to be proved. For this is not done by quoting any statement of our Lord to this effect, but by perverting such as are recorded, or by interpolating them with modern additions, under the pretence of explanation. This is most palpable in the treatment of our Lord's words, "I am not sent but unto the lost sheep of the house of Israel," (Matt. xv. 24.) These words are constantly treated as a distinction between Judah and Israel, whereas it was a distinction between *Jews and Gentiles*, for it was a woman of Canaan to whom they were uttered (ver. 22.) St. Mark (vii 26) tells us "the woman was a Greek, a Syrophœnician by nation." Now, to take the answer to this woman as if it were the answer to a Jewess, and on it to build a distinction between Jews and Israelites, who are not compared in the transaction, is either a weak or a wicked "wresting of Scripture." But the use of this text for the unlawful purpose of making a distinction between parties not then in question, is made the chief foundation for the delusion.

It is not only a palpable misapplication of the words to a foreign purpose, so far as "the Jews" are concerned; but it is a false use of them, even as to the Gentiles, in the case of that very "Syrophœnician" woman; since it was NOT A REJECTION OF HER, but only a trial of her faith; or rather it was to shame the "Benjamites" for their comparative unbelief, since this foreigner, though outwardly repulsed but inwardly drawn, was willing to be rejected from being one of the children at the table, and to be a dog under it—"truth, Lord; yet the dogs eat of the crumbs;" and this was all she asked for. Was she, then, rejected? No! Neither are the Jews, or any other, "for there is no difference between the JEW and the Greek: for the same Lord over all is rich unto *all* that call upon Him," and "whosoever shall call on the name of the Lord shall be saved." Why then invent a "difference," since "God hath concluded them all in unbelief, that He may have mercy *on all?*" (Rom. x. 12; xi. 32.)

The same perversion of the words, "the lost sheep of the house of Israel," is employed as to the use of them by our Lord, in directing His disciples to hasten their last journey through Palestine before His "decease." "Go not into the way of the Gentiles, and into any city of the Samaritans enter thou not; but go rather to the lost sheep of the house of

Israel." (Matt. x. 5, 6.) Yet our Saviour Himself spoke kindly to the woman of Samaria; and many of the Samaritans believed on Him; so that we are to interpret His words by His acts. The reason why the disciples were not to go into any city of the Samaritans, is explained by the statement that they would only have sufficient time to fulfil their mission "to the Jew first." "Ye shall not have gone over the *cities of Israel* till the Son of Man be come." (Matt. x. 23.) Here observe they are called "the cities OF ISRAEL;" the pretence of the theorists is, that Israel was not there: it was only Judah and Benjamin.

We are told that the "lost sheep of the house of Israel" meant "literally lost;" that no one knew where they were: and that the Israelites did not know themselves; they had forgotten their origin and their name! They were literally "lost:" we might as well say they were literally "sheep;" and that when the Shepherd went to find the lost sheep, it was actually a man in search, accidentally finding and bringing home the stray sheep! What does this word "literal" mean?

Is it not the grammatical sense of words, seen from their connection? What can be the meaning of the parable of the lost sheep, but a picture of Israel or the Jew, or of mankind, departing from God, which is no matter of geography, but of faith and unbelief. It is by a wandering imagination, the unregulated fancies of a carnal mind, that men are led astray from the plain path of God's written Word. If the Israelites were lost to the Saviour, these theorists tell us that *they* know where the flock had wandered to—they were "in Phrygia, Pamphylia, and round about." Sometimes the journeyings of St. Paul in Asia Minor are actually put for this going "to the lost sheep of the house of Israel;" and this, even alongside the caution not to waste the short time "before the Son of Man be come," by going into any of the cities of the Samaritans. As if St. Paul started on his journeys before the death and resurrection of Jesus, and was in danger of turning into Samaria when in Asia Minor. Truly these men dig a pit and fall into it.

What makes the case more fatal as to these lost sheep, is the fact that in the sense of geographical position, Israel was no more lost than Judah. Hezekiah *found* Israelites at home (2 Chron. xxx. 10—26) after the Assyrian captivity, and it is certain (2 Chron. xxxiv. 6—9, 33; xxxv. 17, 18) that many Israelites existed in their own cities, in their own land, in the

time of Josiah, 623 B.C., which was about 100 years after the captivity into Assyria by Shalmanezer, 721 B.C. It is also plain from Ezra ii. 70; x. 5; and Neh. vii. 73, that "all Israel," and "the children of Israel," existed in the land, after the return from captivity in Babylon, which was about 180 years after the captivity in Assyria. Besides these and similar incontrovertible passages proving that Israel had not become amalgamated with the nations at the time when the Lord broke the chains of Judah's captivity, we find our Saviour speaking of the cities of Israel, (Matt. x. 6,) and of the people, (Matt. viii. 10,) and the Apostle Peter did the same on the day of Pentecost, (Acts ii. 22,) and Paul at Antioch, (Acts xiii. 16,) whilst St. James (i. 1) addresses his epistle directly to the "twelve tribes scattered abroad," which he surely would not have done had their existence been a myth. Thus history destroys their facts, as Jeremiah xxxiii. 13, 14, 24, by a prophecy reproves their theory.

The inveterate hatred of the Jew, manifested by these partizans of the English house of Israel, is seen at every turn, especially in the declaration that our Saviour, who wept over Jerusalem, "evinced no anxiety about the Jews' salvation," and had "no desire that the Jews should understand Him." It is true He said, "Hearken unto Me, every one of you, and understand." (Mark vii. 14,) "He that hath ears to hear, let him hear," (Matt. xi. 15,) but these people seem to know better; it was said, but never meant! We may dismiss these "lost sheep of the house of Israel" as no distinction from Judah, but from the Gentiles; and not even as rejecting the Gentiles, but as drawing forth a Canaanitish woman's faith to reward her openly; not even to reject the Samaritans, for our Saviour went to them, and many of them believed; not to send Paul into Asia Minor, for the mission was the circuit of the cities of Israel in Palestine. In reference to this perverted use of our Lord's saying, He may truly be regarded as complaining—"Every day they wrest my words." (Ps. liv. 5.)

It is further set down as an arrangement and a fact, that "the Jews" should and did reject and crucify Christ, and be themselves rejected and inherit the curses, while "Israel" was to be, and was, a believing people, accepted and blessed. No such thing is to be found in the Gospels, Epistles, or Acts; it is one of the flashes of light and identifications of Israel with England, which have of late bewildered many simple souls.

The first perverted passage on this point is the oft-quoted and constantly misapplied text, "He came to His own, and His own received him not." (John i. 11.) This, as usual with all texts misemployed for the purpose of the pretence we are exploding, is favoured with interpolations. Thus, "Christ came to His own, but His own (*tribe*) received Him not." We are not to add to the words of this Book, however desirous we may be to add to the "curses" resting on "the Jews." There is no blessing in the whole Scriptures promised to those who interpolate the Word of God: as in this fashion, which runs through the literature in question:—"Thus saith the Lord, Behold my servants (*Israel*) shall eat, but ye (*Judah*) shall be hungry; my servants (*Israel*) shall drink, but ye (*Judah*) shall be thirsty." "For the Lord shall slay thee, (*Judah*,) and call His servants (*Israel*) by ANOTHER NAME, (*i.e.*, the English name.) Isa. lxv. 13—15." These "*i.e.'s*" are constantly put in to fill up the Scripture, as a modern way of interpreting.

The whole is simply a gratuitous perversion of the prophet Isaiah, and is a distinct contradiction of the Apostle Paul, in Rom. x. 21, where he applies this very chapter by Isaiah TO ISRAEL, as "a disobedient and gainsaying people." Therefore it is "to Israel," and not to Judah, that the above solemn warnings were addressed, and every threatening "*i.e.*" should include the word "Israel," and leave out the word "Judah." To show that Judah, as distinguished from Israel, rejected the Saviour, we read twice the following passage with an accustomed interpolation: "Himself from Judah 'came to His own, and His own (*tribe*) received Him not.'" This is wholly unjustifiable, and if the fabricators of inspirations had looked into the original, they would have found it impossible, for there are two words answering to the terms translated "own" in our version; the first is ἴδια, his own possessions, or estate, referring as neuter to things; and it corresponds in meaning to what goes before, "He was in the world, and the world was made by Him; and the world knew Him not;" "He came to His own" estate—a world that He had made; "and His own" [ἴδιοι, masculine, meaning persons] creatures "received Him not." How far nobler is this literal rendering than that fantastical invention and insertion of the "tribe" or "Judah," which, carried in the eye of these fabricators, is dropped everywhere to suit their logical necessities! We cannot too earnestly condemn this inserting

method; and this exposure of it, by these specimens, should go far to shame it out of professedly Christian literature.

If we may deal so with the Scriptures they are utterly worthless, and will speak the Shibboleth of every innovator. Thus Peter is made to address the people in this style, "Ye men of Judæa, (*i.e.*, the Jews,) be this known unto you, and hearken to my words, for these (*i.e.*, Israelites) are not drunken as ye (*i.e.*, the Jews) suppose." (Acts ii. 14, 15.) We are told that "the distinction of the two peoples is beautifully shown throughout; thus in the same chapter it is said, "therefore let all the house of Israel (*i.e., the ten tribes*) know assuredly that God hath made that same Jesus whom ye (*i.e., the Jews or the two tribes*) have crucified, both Lord and Christ." Here, though the Apostle was confessedly addressing "all the house of Israel," when he says "ye," he means "the two tribes," and not Israel! Afterwards we read that the hearers were pricked in their hearts; but this we are told belonged to Israel: so it was "Judah" that had crucified the Saviour, and "Israel" that repented of the deed! Putting a word in here and omitting one there, we can with the greatest ease make any passage of Scripture square with our whims and fancies. We have only to imitate these illuminati, and Acts iv. 27, 28 will prove that Israel means Judah, and that Herod and Pontius Pilate were most distinguished saints! In this way the Scriptures are stumbled through and filled with contradiction, by men who say that without their unfounded distinction of Judah and Israel, "seven-eighths" of the Bible cannot be understood.

To make "Judah's" case hopeless till "Israel's" identification with England, we are told that our Lord never tried to be understood by them, but purposely blinded the Jews; whereas, besides the misunderstanding of the origin of this blindness—"their eyes they have closed"—it is on the contrary "Israel" on whom a spirit of slumber and blindness was poured forth, as the apostle says of Israel: "they have eyes that they should not see, and ears that they should not hear, unto this day." (Rom. xi. 8.) While they say that "Israel" was the believing and saved part of the Hebrew race, and "Judah" cast out, the apostle said, "My heart's desire and prayer to God for Israel is, that they *might* be saved!" (Rom. x. 1.) Instead of regarding them as the instructed and believing part, he said, "they have a zeal for

God, but not according to knowledge." (Rom. x. 2.) While the theorists say continually that "Israel" was the believing nation, and "the Jews" the rejected and unbelieving nation, the apostle says—"Even us whom He hath called, not of the *Jews* only, but also of the Greeks," &c. (Rom. ix. 24.) "But *Israel* hath not attained to the law of righteousness, because *they sought it not by faith*, but as it were by the works of the law." (31, 32.) It is therefore not only untrue, but glaringly in opposition to the Scriptures, to say as they say continually, the Jews or Judah were the unbelieving and are accursed, while Israel was the believing nation, and is blessed. The whole distinction is a fabrication. As far as any distinction ever existed, it was only a family quarrel, but made neither part of the family to be no longer included in Israel, the twelve sons of Israel. (Jer. xxxiii. 24.)

James, who wrote to the people of Asia Minor, where these men tell us the lost sheep, or ten tribes, were dwelling, did not write to Israel as the *ten tribes*; but wrote "to the *twelve tribes* which are scattered abroad." (Jas. i. 1.) He did not know that two tribes were cut off for two thousand years. Paul, who was "an Israelite" and "a Jew," and knew they were both one, said respecting the hope of Israel, "under which promise our *twelve* tribes instantly serving God day and night, hope to come." (Acts xxvi. 7.) He did not know that he should have said *ten tribes*, and that as a "Jew," he was himself "cast away." He was "born out of due time" in a second sense. Even St. John in the Apocalypse, like James and Paul, held to *twelve* tribes; twelve thousand of each of the twelve tribes being sealed—Judah first and Benjamin last. (Rev. vi. 4—8.)

Thus we have examined this peculiar theory, which has entirely broken down in the following particulars:—In its confusion of the monarchical disunion with the family disruption of Israel;—in its strange floundering about "all Israel in Judah," which is like all the English in Yorkshire;—in its pretence that Benjamin belonged to the kingdom or *political division* of Israel, because, like Judah, it belonged to the *family* of Israel, but joined the *kingdom* of Judah, which was a *temporary division* in the Israelitish family;—in its direct contradiction of the apostle Paul, who says he was a Jew, while it says he was not;—in its contradiction of the general scope of the New Testament, which ignores the obsolete division

of the family of Israel into two kingdoms, while the theory says the division is to be remembered as the only way of explaining a book written after the division was forgotten: —in its perpetual assumption that in the times of the Gospel and the Epistles, a "Jew" was one thing, and an "Israelite" another; while the New Testament makes both one, and the apostle Paul joins both names to his own person; —in its contradiction of Josephus, who, like the author of Maccabees and the writers of the New Testament, calls "Israelites" Jews, for neither he nor any one else of that age believed in any such distinction as is invented in this age to raise a fanatical expectation and interfere with practical Christian organizations.

We have also further considered these points; namely, whether our Lord in any way recognized such a distinction: whether the lost sheep of the house of Israel had anything to do with a distinction from Judah, or were more lost than Judah; and whether, according to the New Testament, the natural "Israelites" were the converts to Christianity, while the "Jews," as a people distinguished from them, were its opponents. The affirmative on these points is maintained by the party in question, yet not only is it in neither case sustained by the New Testament, but on the contrary is directly disproved in every particular. We may therefore, without let or hindrance, pursue that good work of missions to the Gentile and the Hebrew, from which we were called aside by the opinions which we have examined and refuted. It has been no pleasant task, but a painful necessity to expound these fallacies: it was due to the word of God itself, and due to those agencies by which that word is sent forth to the benighted Gentile and Jew, to clear away those obstacles placed in the way of these great enterprizes.

There is clearly no reason for withdrawing from mission work the revenues by which it is supported, in order to propagate "another Gospel," which bans the Jew, forsakes the Gentile, falsely flatters the English race, and bids the Church of Christ to fold her arms and wait for help from a source in which God's word has nowhere placed it; —the distinction of the Israelite from the Jew, and the identification of England with the ten tribes of Israel.

Mildmay Park Conference. "*Four Papers.*"

At this Conference "the Mystery of the Jew" was regarded

as the geographical and national loss and re-discovery of the ten tribes. In the introduction to the papers, Professor Rawlinson's confutation of the "Twenty-seven Identifications" of Israel with England is complained of, although the possibility of what the Professor intimated is admitted, namely, that the ten tribes of Israel were no more "lost" than the two tribes of Judah and Benjamin. This we have clearly shown in our remarks on Israel and Judah. The "Four Papers" assume the perpetuated distinction and separate destiny of Israel and Judah, while they mingle together passages that occurred during the temporary schism of the tribes, with Scriptures alluding to events which took place after the schism was obsolete. It is as if historical questions were referred to the Heptarchy arising before it existed, and since it was absorbed into one kingdom. The loss of the ten tribes is strangely associated with statements of Scripture declaring that God would "call *them* His people," who hitherto had "not been His people;" which plainly refers to those *Gentile* nations, by whom God would "provoke Israel to jealousy." Yet the phrase "not my people," is referred to the "Lo Ammi State," (לֹא עַמִּי) or lost condition of Israel; and is introduced to shew that it was foretold in Scripture, that the ten tribes were to be a lost people, whereas in truth those "not my people" were heathen nations.

The re-discovery of Israel, after this pretended predicted loss, is described as the "Mystery which has remained hidden for ages;" and so the discovery and recovery of the ten tribes is substituted for the doctrines of the Gospel, or salvation for mankind. All salvation is confined to the national seed of Abraham, out of whom believers are a spiritual election, inside a natural election. The whole is a perverted adaptation of the simple truth and statements of Scripture to the preconceived theory of these writers. Their mixture of races, British, Anglo-Saxon, Teutonic, and American, affords sources of melancholy amusement, but does not leave room in Palestine for the reception of this "multitude of nations," while Judah and Benjamin alone, the present outcast tribes, are finally to have Jerusalem and its suburbs, to which the favoured ten tribes can have no claim either by natural or spiritual election.

These Mildmay Park papers ignore the Ancient Britons, though they are introduced among the "Identifications,"

as specimens of Israel "renewing his strength;" because the Britons had power to dispense with the Roman army! But the truth is that the Romans withdrew, because they were unable to protect them, and so the Britons fell in turn under the Picts, and Scots, and Anglo-Saxon invaders. Yet these same Anglo-Saxons are "identified" with Israel by the *horn* with which they pushed the Britons into the corners of Cornwall and Wales, as the same Britons just before proved their "identity" by pushing out the Romans! These papers praise the teaching of the "Identifications," as an advance of the cause, though the "manner," or style is condemned. Nevertheless, those "Identifications" by which England is Israel, because it has some quality which Israel was to have, and which it will be found in possession of, lie at the basis of these Conference documents.

It is not necessary to do more than point out the dangerous mysticism which, in these Conference papers, finds a reference to the Cross of Christ in the "crossing of Jacob's hands," when he blessed Ephraim and Manasseh, and in the "two sticks," joined into one! (Ezek. xxxvii. 17.) These things are as corrupting to the simplicity of religion, as every form of the confused theory which we have expounded is obstructive to the practical duties of the Christian Church. All ends in withdrawing from missionary work, to become lost in imaginary prophetical speculations. One of these writers makes the return of "the latter rain" in Judea the mark of the return of Israel, another regards this "latter rain" as a spiritual shower, "the outpouring of the Spirit," in the Irvingite confusion of tongues, which, however, it is admitted became accidentally perverted to a mongrel form of Ritualism in the Catholic Apostolic pretences of the Irvingite section. Such are the vagaries into which these men have been permitted to wander through neglecting the sober study of Scripture and that practical work, which is the true balance of speculation, for "If any man will do His will, he shall know of the Doctrine." (John vii. 17.) The performance of plain duty is the best attitude in which to expect needful light on any hitherto unrevealed mystery. But when we substitute speculation for work, and recognize this as the only condition of fulfilling God's purposes, we are exposed to all the errors to which man's unregulated imagination is naturally subject. "Professing themselves to be wise, they became fools." (Rom. i. 22.)

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